

Distance of Sheldon Jackson

Lescouted to The

Creotyterians Historical Society

OBITUARIES

BISHOP DE SCHWEINITZ DIES IN 78TH YEAR

Moravian Church Leader Was Father of Former Relief Head

Bethlehem, Feb. 8—(AP)—Bishop Paul de Schweinitz, one of the six bishops of the Moravian Church in the United States, died in a hospital today. He had entered the hospital earlier this week for an operation. He was 77.

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Bishop de Schweinitz was a direct descendant of Count von Zinzendorf, one of the founders and benefactors of the Moravian Church in this country.

He was elected and consecrated bishop of the northern province of the Moravian Church in 1937 after serving as treasurer of the church missions of the province for 38 years. He had also been an officer in the Federal Council of Churches of America. His titled ancestor founded and named this community approximately 200 years ago.

Survivors include his wife, a son, Dr. Karl de Schweinitz, former director of State emergency relief, and two daughters, Miss Dorothea and Mrs. F. F. Couch, Bethlehem.

Dies

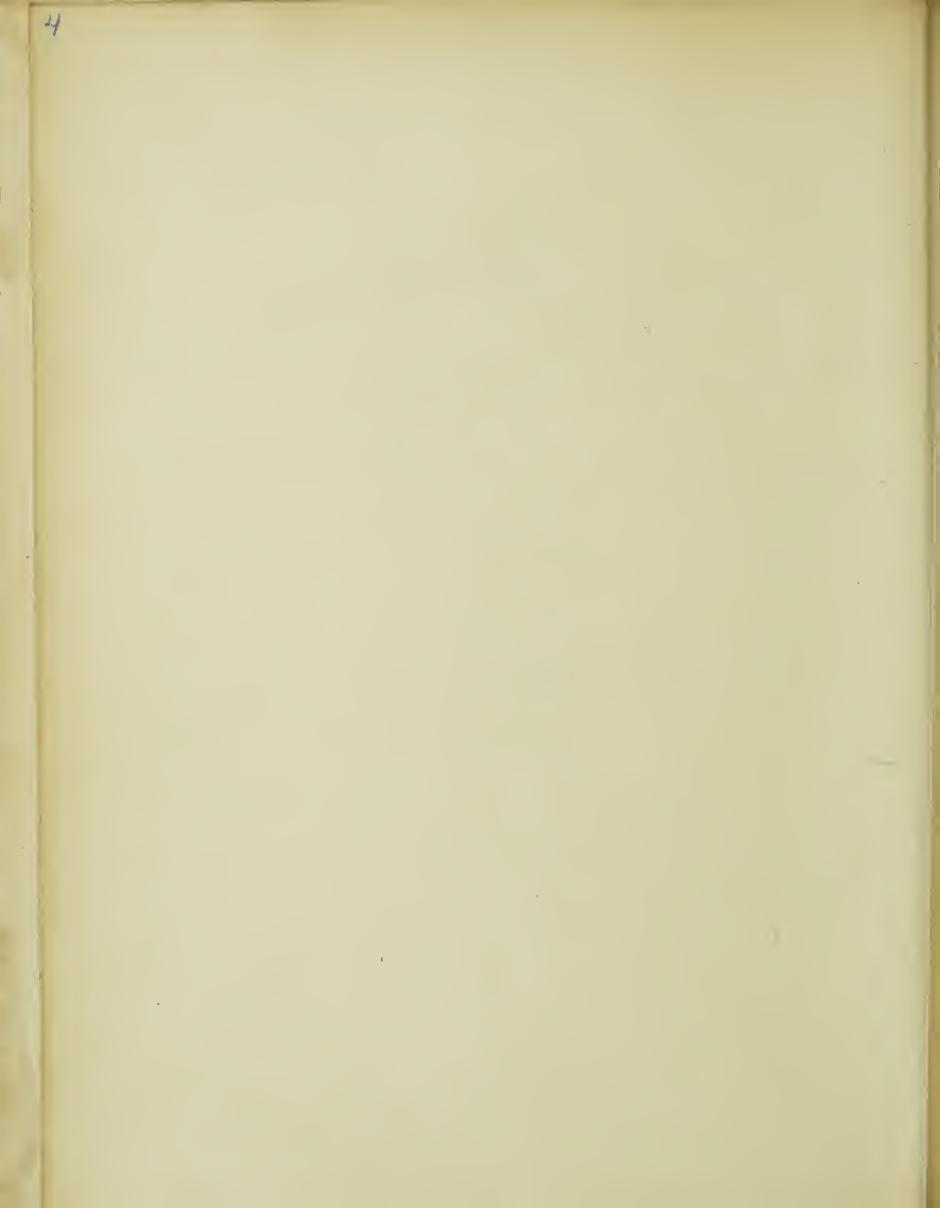


Bishop PAUL de SCHWEINITZ

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Sister of Koh-slock

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12 Hitty Nar-Keesle-tar. Ghost of land letter. Kok-wa-ton 20 Koh-toh-yah-cale-thut. Chilcat 8 30 Halter was lostured as a witch Noh-tu-Kuh Hoochines 17 31 That sent in by the Sudian Chrimitain, Her Step mother & aunt had arranged to Sell her, but grarreled as to a division of the money bring before the Sudian Commission, they look the gir from them. I Kon-a-geese 32 Tak-yake-ge-noh-ot Hoonah 33 Goo-nock Ros-sunk's Sister Hoochines 34 - Yoh-shok-doose-te (voir le H'enne down) "

Take, Little Stone Kakt-sak-te

Daughler of Shaman. A few days after 35-36 Macing her in the School the parents third hard to get her away. They offired to brade a boy for ther. Offered to give mir austin \$10 is he would - Kah-tale-Kah. Looking here. Yakatat 18 Lirls from the Fort- Wrangell School 38 Alice Kellogg. Nu-ta-ye. Slove Wall Sticking 16. Miles 10 years old her mother sold her to a Takos man for 6 blankels. Not being able to make immediate payment, the mother Ke/ I the chied until he shereld bring the blankets. The the mean while the mother was laken very sick to during the sickness Soon after chied! . During her sickness ce Sister brought the gire to nits me Hasland - a -Wice the moltest was very en in Afterwards the trace who bought her Came & claimed her

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'Sarah. Sigow Yakoo 17 To Keep from bring married is the ? father The ran away + Came to the Home Hora long line, she would not visit her mother, Men she did they locked her up + would not let her rehern to the Home. After Done days The Managed to Escape Hanegah 12 · Lucy Mels. State-que Eruma Camillon, Kalete-Koo-Auk. Man, Hydah Mallie Duncan. Koo-dach-Kah. Having Expect 1(12 14 45 Louisa Novervis . Lootek - - - Chilean 16 #6 Hannie Willard Shake-Shah-ne Slickine 12 Willia Spillard, Shark-nak-Klah KoK-wa-ton 180 mas lied up + lostured as a wilch 12 Gennie Jacksen Ka-dulte. Heavy Tongass. Maggie Robinson. Russian Orphan 11 10 Alice Dibble, Skarce stee forests, to brought to ske was found a wild july the forests, to brought to.

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her out on his back 200 miles
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Sula Lee. Ko-ech (sistery Hallie Duncan) Chilcal- 9 Slickine 10
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Georgia Willard o. it was old tied up for writetic raft-
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Yours & Shacks.
1 OLA CLASSICAL COLORS
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K, classification of the contraction of the contrac
Lon. Harwood Tu-sah. Jakos 7
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Lon. Harwood Tu-sah. Sizzie Haughawhah Tow-du-uh Kok-wa-ton 40 Annie

Chilchen October réceired lu Coloter 1884 Shak-Shony-ish (13ey) Kuy-Su-Kale Buy November Kohl-dale-Kah Gist Nar-Cush lah " De cember 1. 1 - Soo - 210h (Ber,) Kak-Kak-yitch " Kah-ta-yah-Kah-thut (Girl) Nate-tu-Kule Che te le Ke (Line) August-Che-te-lete no 2 " January 1885 Choo- Kunk (Boy) Koh-too-treen " Ta-yake-ge noh-ot-gist goo-nook · Yah- Sha-cloose - te Take

During November 1882

Annie

Annie

Rudolph Linc Expired
Samuel Alexander J.,

Kak-Klan-ish-Returned to

his parents

Luis Lorents

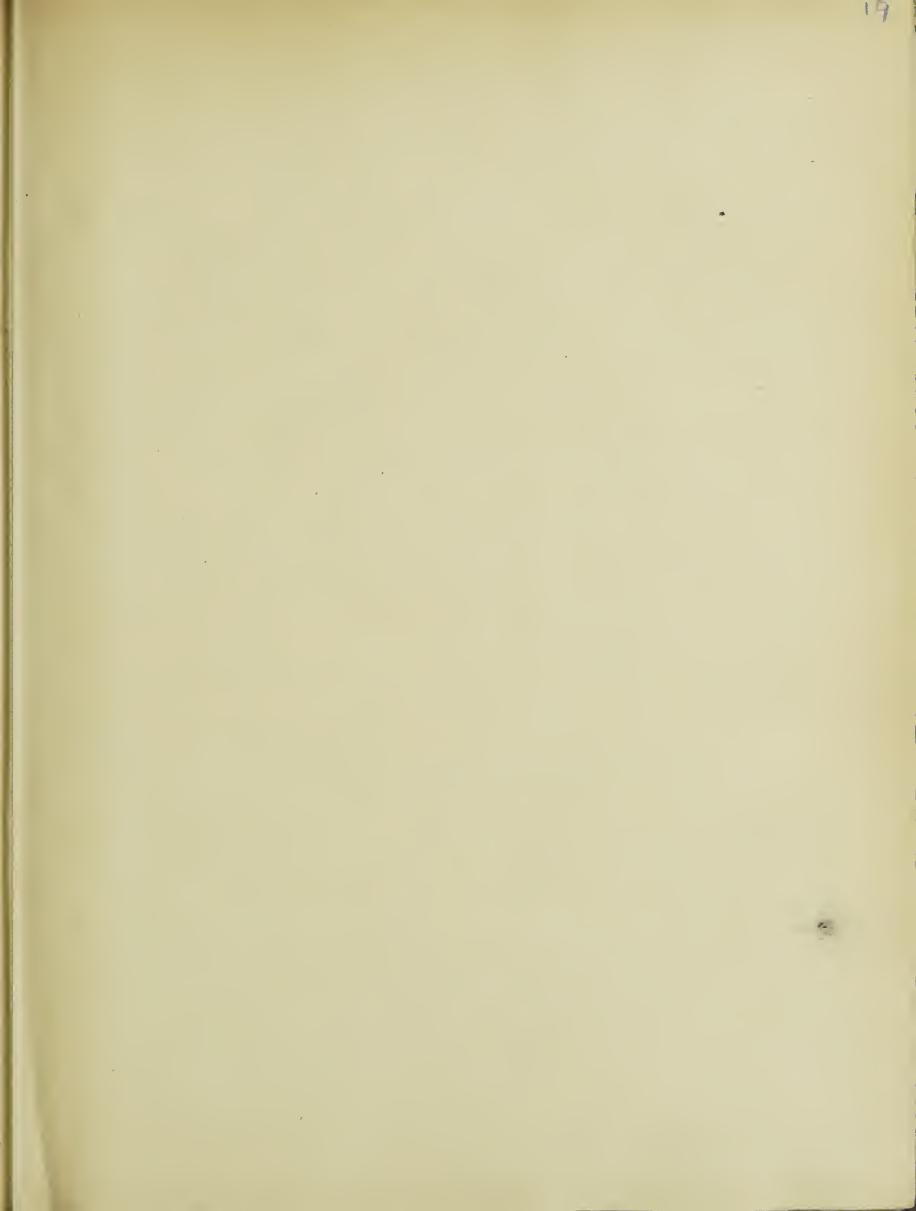
Luis Lorents

September 1884. Liggie Haugha what Buried

Girls left-at Fort- mangele. the Middle-y Leptember () 1884 'Armie Lot. Jock. "10
'Blanch Crosty Louie Hon-sah-ut- "10 · Sadie Typer pock 10 · Dusie Duncan Koh-dre-ah 14 · Eliza M'Cleormick Shut-Shaak 10 'Hlva Matilda Hoagland Scow-t-lah 12 · Virginia Berkly Kos-Klat. Stick 5 ' Fracie Bauning Koh-dac-Klah Takoo 14 'e læry Peabody Che-Kake Slickine 15 ' Darah K Lot Kah-Stuke 7 · Katy belaton Skink & " 5 3 13. Clara Mahan Children received in Feb 1885 Keetse Keeh-se Chileah Dun-ee Kak-sah-te Anne, Kos. Ke. Ke Kok-wa-ton Kootek. Zouisa Norcross died March 6th 1885-Children received in March Da-Ki-Shah-Koo Kak-sah-le-7

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it Ulimin Kah-lah-rah-kuh-thui	Chileat	5-
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Too Kinkead & the Reporter Published he At-Louis blobe Democrat Dec 19 the 1884 Reporter And the Russian Population! Sir. That is not numerous twho's there is, is abject to inferior to "the Sudianis." Rep Are the Missionanies accomplishing Much in Christianizing the whattands Sov." No. At is a strange fact-that the Missionarie. The Ench liked by the White people there They are held hin Cerebrups by the intellegent people, because her are so grasping Selfiste + grasping A all thet good Land to and Struggling to Dicine the \$ 25000 made by the Low for Educational purposes! A prominent-lades missionary told me that she had a good thing 17 it in Alaska - ver there to make mionice Die is Maintained by Done Los cely of fresty levian loornen in the Pre-Selves as Eapielly as possible I The Russians have a heet-Church with a privat, who receives Elquelor compensaliche from Russia. Theofrens t co a dood natured fer ow, with a fonder so for Who are in his rariew"

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THE FRIEND

Alaska.

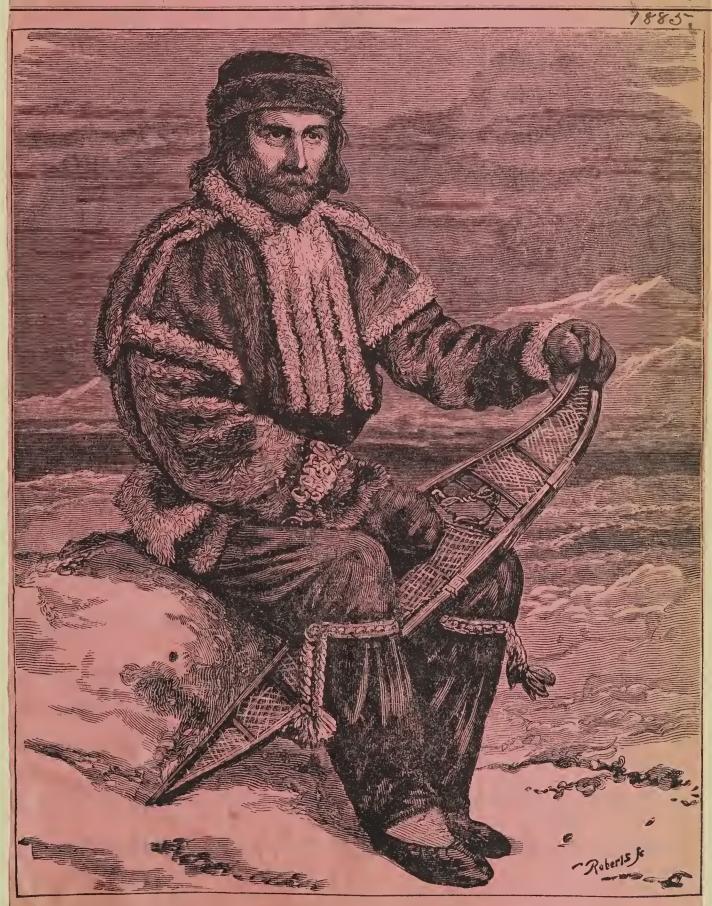
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IN response to Dr. Sheldon Jackson's earnest appeal on behalf of the scattered Eskimoes of Alaska, in North-west America, the Moravians have decided to establish a Mission there, probably just below the great Yukon River, at Mumtrekhlagamut. The name of this place is not likely to be found in any common atlas, though it is a station of the Alaska Commercial Company; but it is on the Kuskokwim River, and not very far from Redoubt Kolmakoff, which is marked in several maps of Alaska. A Presbyterian Mission has been at work in South-east Alaska since 1877. The Greek Church has had Missions both on the Mainland and in the Aleutian Islands, the latter being now self-supporting. Neither of these Missions, however, reach the Kuskokwim River, the banks of which are thickly peopled with Eskimoes, whose language somewhat resesembles that of Labrador, though the people themselves are a finer race.

Friend of Missions London. May 1883 o. 5. (New Series.)

ONE PENNY MONTHLY.

May,



London: S. W. PARTRIDGE & Co., Paternoster Row. Leominster: THE ORPHANS' PRINTING PRES

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Alaska.

"The Brethren William Weinland and John Kilbuck have been appointed missionaries to the Eskimocs of Western Alaska, in view of our work to be begun among those heathen in the spring, if the Lord permits."

The spring is coming, and with it the time when our missionaries called to this new field must follow in the track of last year's exploration. We say "must," but the necessity that is laid upon them is the conviction that the call is from the Lord, and that it is therefore their duty and privilege to return to those neglected heathen. They are even more eager to go than the Directors of the Mission are to send them. Indeed, some advisers and well-wishers inclined to be faint-hearted as to the large expense involved in the new enterprise seem disposed to counsel a year's delay. "No, now is the time," say those who know best the obstacles to be overcome and expect to grapple with them. These are most anxious to fulfil the pledge and earnest of better days in the clear light of the Gospel, which was last year given to the Eskimoes dwelling on the banks of the river Kuskokwim.

Meanwhile the home churches must settle this question of "the expense," in faith that He who has opened this wide door will keep it open, for those who have trust and courage to enter in. The responsibility rests on the whole "Unitas Fratrum," whilst the American Province in this case occupies the post of honour both as to men and means. Facts and figures both show that our members in the United States have taken that position by Divine leading, and must be upheld in it by brotherly sympathy and help. The facts are well known, let the figures speak. Here is a brief approximate statement of the receipts and expenditure of the Alaska Mission to the close of January, 1885.

ne close of January, 100).				
Contributions received from me	embers and friend	ds		
in the American Province		£688	9	0
Appropriated to this special ob	ject by the Betl	1-		
lchem "Society for Fropagati	ng the Gospel"	. 165	2	0
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	Total Receipts	. 853	11	0
Expended for Exploratory tour,	&c	. 305	14	0
Balance available for inmediate	purposes	£547	17	0
	1 1			

£550 is but a small sum in hand wherewith to commence such an important mission, and we are glad to report some special contributions from the British Province to swell this Fund.

The lively interest taken in this new enterprise is naturally so widespread that Br. Weinland's excellent report has been re-printed from *The Moravian* into other magazines, besides "The Periodical Accounts relating to the Missions of the Church of the United Brethren." We are therefore the more pleased to have secured for

betook himself to the kashima,* where some one from the village would bring him food. He never troubled himself about providing food for himself; that was left to the young men. But he was ready at all times to help us in our preparations for cooking. As we journeyed along he pointed out to us every village, stream and mountain, and gave us the name of each. The old man looked as though he had gone through many interesting experiences in life, and was of rather a serious turn of mind.

ALASKA.

His son, Washili the younger, accompanied us also. He was tall, strong, and of a lively disposition. Being bolder than the others, he was usually delegated to ask for what was needed, and he was usually very quick to tell us that the amount of sugar or biscuit which we allowed them per meal was "meekpha," too small. But we found him a trustworthy young man, and the amount of strength and endurance which he occasionally displayed in paddling the bidarka was truly wonderful.

The name of the third was Chimeyune. I took a fancy to this young man when I first saw him. He came provided with a butcher-knife and musket, ready for any emergency, and with his large knife he was always ready to prepare kindling wood. He was quick, self-possessed, always contented with what we gave him, and we found him to be the most faithful of all in the services

The name of the fourth was Nicholaiou. He was of a bashful, cringing disposition, always afraid lest he might offend us, and to him a smile from us meant a great deal. From him we learnt many Eskimo words, for he seemed to think that we must be able to understand what he said, and in order to assist us, he repeated his words very distinctly, and illustrated their meaning as far as possible by the use of signs. These men came to the vessel provided with extra parkas, each also having a skin rain-coat.

RECEPTION AT MUMTREKHLAGAMUTE.

About ten o'clock a new picture suddenly burst upon our view. Before us, at a distance of six or seven miles, with a picturesque background of pine trees, stood the habitation of civilized man, a very welcome sight indeed, after passing by miles upon miles of country which bear not the footprints of any human being. By eleven o'clock we reached Mumtrekhlagamute, the first trading

^{*} At all the Eskimo villages there is one peculiar building, used for a peculiar purpose. White men call it the "kashima," the natives know it by the name of "káshigi." It is constructed of heavy logs lying one upon the other to the height of about eight feet, when they are gradually drawn towards the centre, thus forming a roof, with the usual hole in the top. There is a flooring of rude planks, except at the fire-place, while around the sides extend wide benches. The entrance is by a hole under one of the benches and is reached by a long verrow. entrance is by a hole under one of the benches, and is reached by a long narrow passage-way. This building is usually about forty feet square, and may be called the village workshop, hotel, or bath-house, for it serves all these purposes. There kayaks and fish-traps are made; the long winters are spent here in various games in which drums of native manufacture are used, baths are indulged in, and travellers entertained. The father leaves the family at home and spends the night in this house, but no female is allowed to enter, unless to bring food to her husband or to assist in making the kayak by sewing the skins together.

264 ALASKA. [March,

post of the Alaska Commercial Company on the Kuskokwim River, thus completing a journey of one hundred and fifty miles from the mouth of the river.

There was one man among the party who was now brought more prominently to our notice. He is rather below the medium in stature, but strongly built, full round face, clean shaven, and of a quiet, majestie bearing. I refer to Nieolai Komolkoshen, the Eskimo trader, who has charge of this first station. Nicolai at onee took us to his home, and endeavoured, in every possible manner, to make us welcome and comfortable. But our eyes opened with astonishment as we entered the house. Instead of the hovel which the Eskimoes usually inhabit, Nieolai has a eomfortable log building, divided into living-room, bed-room, and The furniture is all home-made, but it serves every purpose, and displays no small amount of workmanship. A few Russian books and papers adorn a shelf in one corner, while a guitar hangs against the opposite wall. Four clocks, of as many different shapes, and indicating as many different hours of the day, adorn the several rooms. But having found one which indicated the same time of day as did our watches, we were quite satisfied, and pleased to find that standard time has found its way to Alaska also. The floors are eovered with neatly woven matting of grass, spotlessly elean, and serving every purpose of a earpet.

While we are observing all this, a woman, in appearance not at all unlike the sisters of our Church in years gone by, enters and shakes hands with us. She is neatly attired in a ealieo dress, a spotlessly white kerelief pinned around her neek and shoulders, and her hair earefully combed. From her face you read that she possesses a sober, quiet, and even disposition. Accompanying her is another lady attired in a garnet eloth dress. She likewise welcomes us with warm and hearty handshaking, and then presents her little boy of perhaps five summers. The little man is neatly dressed and combed, his face wearing a pleasant smile, a great contrast to the sober, joyless countenance of his mother. Mr. Lind informs us that the first is the wife of Nieolai, and the second the wife of Mr. Zipri, and that both are Eskimoes. The eloth is at onee spread, fresh bread and good butter brought, tea prepared, and we are invited to sit down and partake of the refreshment. Nicolai assumes the character of host, and exerts himself to the utmost to make our stay both pleasant and enjoyable. Mr. Lind explains that he has received explicit instructions from the Company to

to do more for our comfort.

But my reader will agree with me that these apologies were quite unnecessary. When we at first saw how the Eskimoes generally live, we could not picture to ourselves the circumstances which would induce us to enter one of their dwellings with the intention of remaining there for any length of time, much less did we ever think of taking a meal with the Eskimoes. But how different the circumstances here! The house a very picture of neatness, the victuals clean and appetizing

entertain us hospitably, and makes many apologies for being unable

NICOLAI'S HISTORY.

Nieolai's history is quite interesting. If we ever doubted the fact that he is a full-blooded Eskimo, these doubts were entirely removed when, on our late travels, Nieolai presented his brother to The two resemble each other very much, both in the general outlines and in the expression of their faces. But this brother lives as the Eskimoes generally do; and while stopping near his dwelling, we saw another article of food which is greatly relished by the Eskimoes. A number of squirrels had been killed, the skins and entrails removed, and the remainder—head, eyes, tails, and legs—put into a pot and boiled for dinner. But Nieolai has had the advantage of good training. He was brought up in the family of a Russian of the name of Lukeen, who is said to have been a very elever man, and at that time a trader under the old Russian Fur Company at Kolmakovsky. From this trader he learnt the use of tools, to read and write the Russian language, and obtained a good insight into the trading business. Later he became the pupil of a Greek priest, who educated him and another young Eskimo with the idea that both should become Greek priests also. His eompanion has followed the path marked out for him, and is now a priest of the missionary order on the Yukon River. But for some reason or other, Nieolai has never served the Greek Church in any other eapacity than as deacon. He has travelled considerably in Alaska, having visited Fort Yukon, 1500 miles from the mouth of the Yukon River; St. Miehael's, situated at the mouth of the same river; Nesale, 600 miles from the mouth of the Kuskokwim River; Nushagak, Togiak, and he has even been to Kadiak Island, situated on the North Paeifie Ocean. This he himself told us, pointing out the places mentioned on our map. His business as a trader takes him on a long journey every winter across the peninsula lying between the mouth of the Yukon and the mouth of the Kuskokwim Rivers, and to Nunivak Island, situated in Behring Sea, to which he erosses over the iee.

HIS BUSINESS QUALITIES.

Taking everything into consideration, Nieolai's business qualities are remarkable. Last year 9000 furs were shipped from the three trading posts on the Kuskokwim River, of which 4500 eams from Nieolai's station, being as much as the combined amounts which the two white traders shipped. But whilst he makes a good living, and last year managed to save about eight hundred dollars, he does not demand such exorbitant rates as the white traders do; consequently he is highly respected by his fellow-countrymen, whilst the white traders are frequently hated by them.

Strange to say, the Eskimo has a pretty correct idea of the value of things, and he is only satisfied when he receives the full value of his goods, but more than this he will not take. We had an opportunity of putting this to the test, when, upon our return journey, we traded with them for various articles. For instance,

if they chose tea in exchange for something which we wished to have, we continued pouring the tea into their hats or whatever they brought to contain it, until they called out "Toai" (enough), and in no case did they demand more than a reasonable amount.

In the trading business, money is only used at the lower stations, Oonalaska and Nushagak. At the upper stations, the native brings his furs to the store, and in return receives whatever he wishes to have. If he buys on credit, he is charged with the articles, valued at so many furs.

A SURPRISE.

A Wheeler and Wilson No. 8 sewing machine had been brought up from the vessel, and we supposed that it was intended for one or the other of the white traders. But we were mistaken. Nicolai formed the plan that he would purchase a sewing machine for his wife, and this one was accordingly sent to his order. Of course he did not understand its management, and he was unable to read the English instructions accompanying the machine. Hence, he appealed to us, and after several lessons from Br. Hartmann, he was prepared to learn its management in all its details from experiments and experience.

A MUTUAL UNDERSTANDING.

One morning our four guides declared that they would go no farther, and insisted that the shortness of the season demanded that they should return home immediately. This looked serious to us, for on the one hand, we were anxious to visit Kolmakovsky, and examine its situation, and yet on the other hand we felt that perhaps the natives knew best when we should start back, for there was a long distance lying between us and Nushagak, and if we should miss the vessel in August, we should be compelled to remain there over winter. But Nicolai took the matter in hand and argued the point for us. The seene was amusing. Their tongues flew rapidly, each one endeavouring to outdo the other, with much talking, and whereever Mr. Lind could get a word in edgewise, he reinforced Nicolai in the Russian language. Our men brought forward one argument after another. First, the season was too short to go farther. Nicolai disproved this point. Then, we did not have provisions for so long a journey. Nieolai informed them that we were prepared to purchase from each trader whatever we needed. We agreed to furnish them with provisions from day to day, and procure a tent for their exclusive use. And finally they demanded fifty eents each per day for their services, and here they were shown that the traders never paid more than twenty-five cents, and that they must be satisfied with the same from us. After much persuading, they agreed that the old man Washili should remain at Mumtrekhlagamute until our return, and superintend the re-eovering of one of our bidarkas which was sadly out of repair, while the others should accompany us to Kolmakovsky.

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purpose either of relieving some pressing want, or of giving a

little additional pleasure to the people.

"Need I say that we are deeply touched by these tokens of brotherly love which are thus sent us year by year from Europe? They prove to us that though completely shut off from the rest of the world during the long months of winter, we are only lost to sight, and are still held in loving remembrance by our friends at home."

Alaska.

THE intercession and best wishes of every member in the three provinces and the many mission-fields of the Brethren's Church will go with the five missionaries now on their way to Alaska. The two originally called to found a station at the place decided on by the explorers of last year have become four, for both Br. William H. Weinland, the companion of Br. Hartmann on that exploration, and Br. John H. Kilbuck, of Indian and royal descent, have found willing partners of their life, labours, privations, hardships, and, we trust, successes and joys on the banks of the Kuskokwim. Both were married and ordained in the spring. And as, more than one hundred and fifty years ago, Christian David went with the two Stachs to Greenland to aid them in the construction of a missionary abode there, so these who go forth to begin another "Arctic Mission" among Eskimoes, are accompanied by a willing helper in Br. John Torgersen. When the mission-house has been erected and the Mission fairly established, he will return to his family and his field of labour in Canada.

Br. and Sr. Weinland went first to San Francisco in order to make provision for the transit of the party and all the necessary goods. They found the directors of the Alaska Commercial Company as friendly as before, but unable to convey so many persons with their baggage, and especially the materials for building the house. It was therefore necessary to hire a schooner to take all direct to the mouth of the River Kuskokwim.

According to the latest intelligence which has come to hand across the North American Continent and the Atlantic Ocean, the party intended to set sail about the middle of May, hoping that by the time they near those northern shores the ice will have melted so as not to retard their progress. All seem to be animated by a firm faith and to be full of hope and courage.

thought we could do better. Mr. Roberts, who has assisted us in every way possible, introduced me to Mr. Charles H. Wells, a shipping and forwarding merchant, whose office is at 10, California Street, and to him I explained what kind of a vessel we wished to have, and requested him to find for us what we wanted. This noon Br. Kilbnek, Br. Torgersen, and I went to his office, and received the welcome news that he had found a fine little schooner, quite new and perfectly clean. After viewing the vessel and having a good talk with the owner and captain, we concluded a bargain for £310. The charter will be made out to-morrow, and I shall receive two copies, one of which I will send to you.

"This, of course, takes all the trouble of chartering, or assisting us to charter, the schooner out of the hands of the Alaska Commercial Company. I had a talk with them to-day on this point, and they were very glad that we could do so well, and said that, while they are willing to assist us if we need their help, they are perfectly satisfied that we should conclude this bargain, because they have no special interest in the matter, and it makes no difference to them where we get our vessel. I am thankful for the future success of our mission that the Company has assumed this

position

"While writing the foregoing, your telegram, instructing us to take lumber for the school-house and to insure the cargo, reached me. I am very glad to say that we have ordered the materials for a school-house. I found our money would suffice, and was strengthened by your advice in your last letter, that, since we must charter a schooner, we should take an extra supply of materials. But, since too great an amount of lumber would be burdensome, we have concluded to build the school-house of logs, and have taken 13,000 shingles, several thousand feet of rough boards, several hundred feet of flooring, beyond what we need for the dwellinghouse, besides extra windows and doors, which will enable us to complete the log school-house. The price for lumber is very low at present, and, introduced by Mr. Roberts, we have received a special reduction, below the lowest cash prices, of from one dollar to one dollar and a half per thousand feet. I can assure you, Mr. Roberts has been of the greatest service to us in securing low prices for all we have bought. We will arrange to send a letter back with the vessel as we are leaving her, and have him telegraph to you at once. Thus you will hear at least a week earlier of our safe arrival at the mouth of the Kuskokwim River. The captain is confident, that, with reasonably fair weather, we can reach the warehouse in twenty days after leaving here.

"At the present time we know of nothing which will keep us later than the 16th inst. If anything should turn up so that we

cannot leave until a day or two later, I will telegraph.

"We have learned that, unless special permission be received from Washington, we cannot land at the Kuskokwim River without stopping at the custom house at Kadiak. The custom house officer here at San Francisco will write for permission, and in an interview with him to-day, I told him to refer to Gen. Hazen, of the Signal Service, and to the Hon. John Eaton, Commissioner of Education. 318 ALASKA. [June,

He is positive that these references will seeure a prompt telegraphie

answer giving the permission desired.

"Our party attended a meeting in the Presbyterian Home for Chinese Women to-day, and we had the pleasure of meeting a great many earnest workers. The Rev. John Q. Adams, pastor of Westminster Presbyterian Church, of this city, invited me to present the subject of Moravian Missions, and of our proposed mission more particularly, next Sunday evening, and I have accepted the invitation.

"We have concluded to have all our window-frames, door-frames, and doors made here, besides the sashes. This will save a great deal of work when we arrive, and is in accordance with your directions. Further than this, there is but little framing to be done.

"With great thankfulness we asknowledge the kind leadings of the Lord, who has manifested His will to our waiting hearts, and has directed us in every step. Br. Kilbuck's cold has left him, and

all the rest of us are likewise enjoying excellent health.

"There is one point at which we touched last year, where I think a school would do a great deal of good, and that point is Nushagak. I would not advocate interfering with the work of the Greek Church. But we can keep outside of the present village. Two miles north is the fish-canning establishment of the Arctic Fishing and Packing Company, of which Mr. Rohlffs is President. To this point many Eskimoes have been attracted, and amongst them some five boys and young men, eager to learn English and carn a decent living. Nushagak is a very important point, and if we could next year, or the year following, start a school there, we should have a firm hold for ever after. At this point we should have the assistance of this packing company.

"But perhaps this is looking too far ahead. We have a great work in hand, and to establish this successfully before the Lord, is our present task. However, the more I think of Nushagak and of its needs and advantages for establishing a school, the more I am

inclined to arge the matter. But more of this later.

"We all join in sending our love to you and to the many dear

brethren and sisters at Bethlehem."

Our missionaries have been instructed to begin a school at the station on the Kuskokwim as soon as possible. We have been assured by the Burcau of Education at Washington, that this school, if regulated according to the common school system, will receive assistance from the Government. Congress last year granted £15,000 for schools in Alaska. The Rev. Dr. Sheldon Jackson has been appointed General Agent of Education in Alaska.

On Saturday, May 16th, the day on which the missionary party proposed to leave San Francisco, a special prayer meeting was held by the members of the Bethlehem Society for the Propagation of the Gospel. The next day, however, a telegram eame to hand stating that they would not set sail until Monday, May 18th. May the God of Bethel be with them, and keep them in all places whither they go, and seal their testimony of Him in whom all the families of the earth shall be blessed.

Stations of the Morabian Missions in 1885.

The years in the following list indicate the date of commencement.

GREENLAND. 1733.

In order along the Western coast from N. to S. New Herrnhut and Umanak, Lichtenfels, Lichtenau, and Igdlorpait; Frederiksdal, near C. Farewell at the S. extremity.

LABRADOR, 1771.

In order along the coast from N. to S. Ramah, Hebron, Okak, Nain, Zoar, and Hopedale. Many European settlers in the employ of the Hudson's Bay Company live to the S. and are visited from the last named station.

NORTH AMERICAN INDIANS. 1734.

- 1. Among the Delaware Indians. In Canada near Lake Erie New Fairfield. In Kansas to the W. of the Missouri R. New Westfield.
- 2. Among the Cherokee Indians. In Indian Territory, New Spring Place, and Wood Mount.

THE MOSKITO COAST, in Central America.

In order along the coast from S. to N. Ramah, Blewfields (the capital of the Moskito Indian Reserve), Magdala, Bethany, Ephrata and Kukalaya, Karata, and Yulu.

SURINAM, or Dutch Guiana, in South America.

1. On the Suriname R. Paramaribo, the capital, with Combé, Clevia, Beekhuizen and Bergendal. Higher up the R. the Bushnegro Congregations Koffycamp, Gansee, and Goejaba.

2. On or near to the Commewyne R. Rust en Werk, Leliendal, with Wederzorg, Heerendyk, and Charlottenburg with Annaszorg.

3. On the Para R. Beersheba.

4. On the Saramacca R. Catharina Sophia. Higher up, the

Bush-negro Congregation Maripastoon.

5. Further W. Salem (in the Coronie District), on the Coast, and Waterloo (in the Nickerie District), near the mouth of the Corentyn R.

SOUTH AFRICA.

I. WESTERN PROVINCE. 1736. Renewed 1792.

1. N. of Cape Town. Wittewater with Goedverwacht, near the Great Berg R. and St. Helena Bay. Mamre with Pella (Johannes Kirche) in the Groenekloof District, near Malmesbury.

2. E. of Cape Town, on the Zonderend R. near Caledon, Gena-

dendal with Twistwyk, Berea. Near Cape Agulhas, Elim.

Further E. Clarkson with Wittkleibosch, on the Zitzikamma R. and Enon near the Zondag R.

3. Cape Town, where emigrants from the neighbouring country stations are being gathered into a congregation.

II. EASTERN PROVINCE. 1828. Separated from Western, 1869.

1. In British Kaffraria, Shiloh and Engotini, near Whittlesea, to

the S. of Queenstown, and Goshen near the Great Kei R.

2. In Independent Kaffraria, Baziya with Tabase in Tambookie Territory. Further north Tinana (with Elukolweni and Ezincuka) and Bethesda.

AUSTRALIA (Victoria). 1849.

In the Wimmera District, Ebenezer, about 200 miles N.W. of Melbourne; and in Gippsland Ramahyuck, near Sale, about 120 miles E. of Melbourne.

CENTRAL ASIA, or Little Tibet. 1853.

Among the high valleys of the Western Himalayas, on the Northern Frontier of India, Kyelang, in Lahoul, near the source of the Chandra Bhaga or Chenab R., and Poo in Kunawur, on the Sutlej R. near the Border of Chinese Tibet. The Missionaries have at length obtained permission to settle in Leh, the capital of Ladak, in the territories of the Maharajah of Kashmir.

WEST INDIES. 1732.

I. WESTERN PROVINCE. 1754.

JAMAICA—New Eden, Irwin Hill, Fairfield, Carmel, Fyffe's Pen, Fulneck, Bethlehem, Beaufort, Bethany, Nazareth, New Hope (Salem), Lititz, Bethabara, with Patrick Town and Harmons, Springfield, and Mizpeh, with Broadleaf. Nearly all these Stations lie in the S.W. of the Island.

II. EASTERN PROVINCE. 1732.

1. DANISH ISLANDS. ST. THOMAS—New Herrnhut, Nisky, and Town of St. Thomas.

ST. JAN—Bethany and Emmaus.

ST. CROIX—Friedensthal, Friedensberg, Friedensfeld.

2. ANTIGUA.—St. John's, with Five Islands, Gracehill, Gracebay, Newfield, Cedar Hall, Lebanon, Gracefield and Greenbay.

3. ST. KITTS.—Basseterre, Bethesda, Bethel, and Estridge.

- 4. BARBADOS. Sharon, Mount Tabor, Bridgetown, and Clifton Hill.
 - 5. TOBAGO.—Montgomery, Moriah.
- III. DEMERARA. 1878. A branch of the Barbadian Mission among emigrants to British Guiana (S. America.) Graham's Hall with Beterverwagting.

ALASKA (formerly Russian America). 1885.

Bethel, at the trading post called Mumtrekhlagamute, 150 miles up the R. Kuskokwim.

Surinam.

wo years ago, our September Number contained a very urgent opeal from the Directing Board of our Missions for contributions wards the building of two additional churches for the better commodation of the immense and rapidly increasing congregation. Paramaribo. The response to that strong plea has rejoiced heir hearts and strengthened their faith in God as the Giver of ary good gift, and not least of the beautiful grace of Christian berality. In the following article they desire to speak a grateful ind cheering word to the many, who have abounded in this grace and contributed towards the great and special needs of our Church the capital of Dutch Guiana.

"After Two Years."

"IT is two years since we first sent forth to the members and iends of our Missionary Church the cry, 'Help to build two two churches in Paramaribo.' We then showed the urgent pressity of the undertaking, and in subsequent communications have kept our readers and donors fully informed as to the

ogress of the enterprise.

"We are now able and thankful to announce that, not only has e first of these been completed in the north-eastern suburb called be, but that the second, with an adjoining minister's house, is edful funds have been provided through God's grace and the edful funds have been provided through God's grace and the cost £600, and it is free from debt. The sum of £2748. 17s3d been collected for the building of the new church in the lica Street, and it is considered that this will be amply efficient.

"Thus in two years £3348. 17s 3d have been contributed for the rpose of providing additional accommodation for the town of ramaribo. The amounts received may be thus distributed:—

						£	s.	d.
From	the Continent of	Euro	pe	(exclu	iding			
	Holland) .	•	_	` .		1070	11	11
,,	Holland					1000	0	0
,,	England					676	13	9
,,	North America					150	8	3
,,	other Mission-field	ds .				18	18	10
"	Surinam itself .					432		6
						£3348	17	3

The last item in this statement gives us great pleasure, for it was that the members of the negro congregations have them-

SURINAM.

"That two years have sufficed for the realization of our plan is more than we had ventured to hope. In this hearty response accorded to our appeal, we see an evident token of the Lord's approval of our endeavour to help our missionaries in the pastoral superintendence of their flocks by the division of the large town congregation into smaller communities. We would herewith tender hearty thanks to all who have contributed to the attainment of this object, and we raise an Ebenezer of joyous praise to the Lord, Who has disposed the hearts of His people to give so liberally of their substance. For He, Who has helped thus far, will graciously continue to help, and so this successful effort will, we trust, prove but a first step towards the full and complete attain-

ment of the desired purposc.

"Herewith we close the Paramaribo Church Building Fund. Yet we do this only provisionally and for the time being. may not fold our hands and say: The needs of Paramaribo have been supplied. True, a community of from 700 to 800 is now gathered around the church of Combé; another congregation, numbering about 1300 members, has been transferred from the original place of worship to that in the Rust en Vrede Street; and a third, of some 2000 persons, will soon be worshipping in the Vanica Street church. Yet the task which we have undertaken is far from accomplished. The large central congregation will still retain about 7000 mcmbers; therefore we must persevere in our intention of effecting a further subdivision. For the time being, however, we wish to pause in our efforts and to rejoice with grateful hearts at the success which has thus far attended them. In saying this we would, however, add one word. If any one has a heart desply moved by the wants of our great negro congregation at Paramaribo and wishes to aid in supplying really adequate church accommodation, he need not hesitate to give as he may feel inclined. His gift will be thankfully received, and laid aside for the time when the Lord will allow us to take further steps towards the accomplishment of our full purpose."

THE MISSION DEPARTMENT OF THE UNITY'S ELDERS' CONFERENCE.

The Appeals from the Coronie and Nickerie Districts.

HEARTILY do we rejoice with our Brethren of the Mission Department, and specially on their behalf do we thank the Lord, that in moving the hearts of His people to devise liberal things for the town of Paramaribo, He has lifted a burden of responsibility and care from their shoulders. But what of the country districts and their needs, ask those in whose memory "A Chapter on Church Building" is still fresh? (See Periodical Accounts, p. 213, Vol. 33.)

A similar note of thankful joy may be sounded with respect to the new church so much needed at Gravenhagen on the Upper Coronie. The amount needed for its erection appears to have been reached. Amid so many claims from this important mission-field our Directing Board scarcely ventured to send forth a formal appeal, despite the urgency of the case. Yet they asked for a few crumbs of bounty from the cheerful givers, whose quick sympathy with every cry for help from our mission-fields would move their hearts and hands to prayer and liberality in this direction also. Such have come to the aid of the dwellers in the Coronie district, and have so far supplemented the diligent efforts and self-denying offerings of the latter that we hope soon to be able to announce that their church has been taken in hand. May it prove an effective bulwark against the encroachments of the Roman Catholics, and a beloved spiritual home to our staunch members at Gravenhagen!

No recent accounts have come to hand from the neighbouring Nickerie district with regard to the mission-house imperilled by the advances of the sea. Contributions towards the cost of its removal and re-erection on a safer site will, therefore, still be very

welcome.

Alaska.

"Arise, go up to Bethel, and dwell there; and make there an altar unto God." (Gen. xxxv. 1.)

On the morning of Friday, June 20th, 1884, the Brethren Hartmann and Weinland started for another day's voyage up the River Kuskokwim in prosecution of their search for a suitable site for a mission station. Seeking fellowship with their brothren and sisters thousands of miles away, and needing strength and encouragement and guidance for their special and difficult task, they opened the familiar Text-Book for their wonted "daily word." This was the text which met their eyes. "It seemed," wrote Br. Hartmann, "as if the Lord spoke to us in these words, pointing out the place for future operations among the Eskimoes." By eleven o'clock on that day they reached a trading station of the Alaska Commercial Company called Mumtrekhlagamute; and though they subsequently journeyed farther up the stream, and compared the claims of many sites for the new mission, they found none more suitable in every respect. "Looking back," adds Br. Hartmann in his diary, "how graciously He has led us and prepared the way for us. We could indeed say, 'He hath done all things well.'"

We trust that by this time our five missionaries, now following in the track of last year's pioneers, have reached Bethel, in Alaska, for there they intend to dwell and to make an altar unto God. On May 18th they set sail from San Francisco in the "Lizzie Merrill," the schooner chartered to carry them and all their baggage to the mouth of the Kuskokwim. They have taken a flat-bottomed boat for the navigation of this river, and have named it "The Bethel Star." The last communications from them were two brief letters from the Brethren Weinland and Torgersen, dated the day of their sailing. The latter wrote on board the "Lizzie Merrill," where he had spent two nights, "God willing, we shall start for Alaska to-day. May our dear Lord and Saviour protect, help, and guide us all our journey through."

A special interest will attach to the following farewell letters (published in *The Moravian*) from our Alaska missionaries to their friends at home. For they not only give details as to their practical preparations, arrangements, and intentions, but also afford a glimpse into the brave hearts of those, who were trustfully starting on such an enterprise in the name and for the glory of their beloved Lord and Saviour.

From Br. John H. Kilbuck.

SAN FRANCISCO, May, 1885.

DEAR FRIENDS,—The last week of our stay in the civilized portion of the United States is rapidly drawing to a close. It certainly was trying to all of us to bid adieu to our homes and friends, and now there arises within us an indefinable feeling, as we are about to leave the country which has afforded us every privilege and comfort. The feeling is, however, not one of regret, nor is it one which robs us of that cheerful, confident spirit, with which the Lord has blessed us. It is an emotion, no doubt, peculiar to all missionaries who start upon their first journey to reach an unknown land and a degraded people. But, at such moments, what missionary has not been cheered and nerved by the promise of our Lord: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My sake and the Gospel's, but he shall receive a hundredfold now in this time, houses and brethren and sisters and mothers and children and lands, with persecutions; and in the world to come eternal life."

In our own experience, we have found a happy partial fulfilment of this promise. We arrived in San Francisco as total strangers. During the first week of our work, we were often bewildered, and found ourselves in such straits that we knew not what to do but to look to our Master, and implore Him to guide us. In His own good time, He gave us light, and raised up brethren and sisters at every step of our way. Sceing then that the Lord is surely owning the work, and that it is He Who is taking us to Alaska, you who have witnessed His working will not ask us if we think it is hard to go up to that dreadfully cold country, nor will you pity us

because we go. The happiest moment of our lives will be when we shall behold the Eskimoes of Alaska submitting to Christ's "power to save," and the next happiest is when we shall start from San Francisco for Alaska. Therefore do not pity us, but

make us strong by your prayers and help.

Now, dear friends, you want to have some idea of what you have already done for the new enterprise. First of all, here is the schooner "Lizzie Merrill," registered as fifty-nine tons' burden. She is only about eight months' old, nicely painted, with very satisfactory accommodations. The crew consists of the captain, mate, sailors, and steward. This is the vessel that is to take us to the mouth of the Kuskokwim River.

Looking into the hatch, your eyes will behold boxes, bales, barrels, and lumber, all in good order. To give you an itemized list would be tedious, but a general statement of the cargo will be sufficient. The lumber is to be used for our dwelling-house, which is to be thirty feet by twenty-two feet. It will comprise two bedrooms, a study, a kitchen, dining and sitting-room, a small storeroom, and a garret, which will likewise answer the purposes of a We shall also put up one or two sheds, and have some lumber besides for the school-house. Then we have a long list of hardware, such as tools and nails, five stoves, kitchen utensils, and a bell for the chapel or school-house. That box comes from the drug-store, the contents of which will enable us to set up a small apothecary shop. Here is the furniture, which will make us comfortable in our new house. And there are the cases and barrels, which contain the groceries and provisions for one year. In the remaining boxes and barrels, you will find dry goods, books and stationery, powder and shot.

Lastly, on the deck you see the boat that is to take us from the mouth of the Kuskokwim to our mission station, Bethel. The "Bethel Star" is not as shapely as a yacht, being flat-bottomed, made thus purposely, so as to meet the peculiarities of river navigation. She is thirty feet long, nine feet wide, and four and a half feet deep, and has such conveniences as shall enable us to travel in her with some degree of comfort. She is supposed to be able to carry about twenty tons, and to draw only two feet of water. We have every reason to be proud of this little craft, as everyone who has looked at her pronounces her solid and service-

able.

Now you have some idea how you have fitted us out. We feel sincerely thankful that you have not stinted us in any respect, and we commend the new enterprise and ourselves to your continued support and earnest intercessions.

From Br. WILLIAM H. WEINLAND.

San Francisco, May 14th, 1855.

DEAR FRIENDS,—Numerous letters have been received from very dear friends, requesting that we would give them an account of the arrangements which we have determined upon for the mission;

what accommodation we shall have on board our schooner; what kind of a house we shall build, &c.

The time at our disposal for writing letters is very limited, and yet these questions have probably arisen in the minds of very many, and hence I will endeavour to answer them in one general letter.

Arriving here on April 4th, we hoped to make arrangements by which we could reach our destination on vessels of the Alaska Commercial Company. But this could not be; and the first information which we received regarding the chartering of a vessel was that at best our expenses would be very much more than we had calculated. Meeting a trader who had spent a number of years on the Kuskokwim River, he recounted his experience, which was very trying, and in every way he threw a great deal of cold water upon our entire enterprise. It must be confessed that at first we were somewhat unmanned, and for the time being the prospect looked very discouraging. But after a prayerful consideration of the situation, we resolved to trust the strong arm of the Lord, knowing that where the servants of the Lord have triumphed it has been in spite of the opposing views of those who are not Christians. From that day forth our courage has been stronger than ever, for the Lord has led us in a truly wonderful manner.

Our hearts and our hands were strengthened by the arrival of Br. and Sr. Kilbuek and Br. Torgersen, on April 25th. We at once formed definite plans, and decided upon ways of carrying them into effect.

It was plain to us all that it was absolutely necessary that we should have a boat with which to transport ourselves and provisions from the vessel to our destination. The contract for this was given out, and at this date we are awaiting its completion. It was nccessary to have it made to order, for the peculiarities of the Kuskokwim require a peculiar boat. The dimensions are thirty feet long, nine feet wide, with a general depth of four and a half feet. It is very nearly flat-bottomed, is square fore and aft, with deck. cabin has been formed by raising part of the deek about twenty inches, giving a space very nearly high enough for a man to stand The entire boat is lined with close-fitting boards, thus affording a comfortable and dry shelter. At the same time, there being no divisions, when the cabin is not used as such the whole interior space is available for conveying lumber and merchandise. The boat is able to carry twenty or twenty-five tons at a time, and is supplied with sails, oars, and anchors. The materials used and the workmanship are such as to give entire satisfaction.

In the next place, considering the uncertainty of securing logs for building purposes, we thought best to take lumber from here, and ereet a frame dwelling-house. This is to be thirty feet long by twenty-two feet wide, one storey high, with a double layer of boards and building paper on the exterior, and a single layer of boards and building paper on the inside. In this manner we hope to provide a very warm and comfortable house before the cold weather sets in. We have also provided shingles, doors, windows.

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Br. Martin writes:-" In Blewfields, as well as in Magdala, Ramali, and Bethany, Christianity has to endure many a hot fight. In a storm many a dry branch is broken off the tree; nevertheless, the tree itself is not thereby injured, but rather benefited as regards its growth. May this be the case with us!" There is, however, much complaint of the inroad of a worldly spirit in Blewfields. At the same time the enlarged church is full, especially on festive occasions. At the northern stations, particularly at Ephrata and Karata, the good effects of the awakening appear to be permanent. The new station, Yulu, is prospering. The daily meetings are well attended and appreciated by the people. Not unfrequently they ask for further instruction. As the small church is insufficient for the accommodation of the congregation, they purpose enlarging it. Great joy was excited by the arrival of the church bell, a present from friends at Gnadenberg and Niesky. In the course of the six months which have elapsed since Yulu was commenced as a mission station, eighteen adults have been baptized, and the congregation now numbers 168 children and 170 baptized adults, including seventy married couples. The school is attended by 100 children. At the lately-established out-station, Sharon, which is served by Br. Ellis, seventeen adults have been baptized; and at Quamwatla, where Br. Garth labours, there is such a desire to hear the Word of God, that the establishment of a station at this place is in contemplation.

Greenland.

THE first letters from New Herrnhut this year brought the sad news that it had pleased the Lord to take home to Himself the married sister Marie Foged, m. n. Foged, on February 17th, at Umanak. She had been engaged in mission service not quite six years, and was only thirty-four years of age. Her husband, who is the second time a widower, has returned to Europe.

According to accounts received from north and south, the winter was generally mild, and favourable for the employ of the Greenlanders, so that no serious want of food has been experienced. In the month of March only did severe snowstorms hinder their earnings for a time. A very sad circumstance was the death of three men from Lichtenau, who perished at sea. They were the bread-winners of their families. The attendance at church and school was usually good, and the missionaries were able to visit the out-stations.

Br. H. Kögel, who, with his wife, sailed from Copenhagen for Greenland on March 16th, wrote, under the date of April 22nd, on

THE Rev. Adolphus Hartmann, whose portrait we give on this board page, was born in Surinam, South America, on the 23d of Kags April, 1831. His parents were missionaries of the Moravian Church, laboring among the negro slaves of that colony. At a later time they that took charge of the missionary work in the Bushland, a very siekly after region adjoining Surinam, and inhabited by the descendants of fugitive slaves. In that country his mother became a heroine. Her husband having died, she earried on the mission alone for Shetl twelve years, and during all that period was the only white person which in the Bushland. Nor did she cease from her work until laid low Sr. S with a fever, which rendered her further stay impossible. She was tenderly conveyed to Paramaribo by some of her converts.

the q1—Inspired by such an example of devotion to the cause, Mr. Hart-Br. at mann, after having been educated in Germany, and filled the position of a tutor in a Moravian boarding-school in England, went out in 1864 to preach the Gospel to the degraded natives of Anstralia.

There he labored, with great success, for eight years. The failing health of a member of his family obliged him to return to Europe in 1872. In the following year, however, he came to America and

The took charge of the Indian Mission on a Delaware Reservation, near heavi Bothwell, in Canada. In this work he has been engaged ever since. First He has now been commissioned to undertake an important explorbrave ation in Western Alaska. Associated with him is Mr. William Weinmemk land, a recent graduate of the Moravian Theological Seminary at seriou: Bethlehem, Pa. By permission of the Secretary of the Treasury at return Washington, they expect to sail early this month, from San Franamong cisco, in the United States revenue steamer Corwin, to the Aleutian Islands, and thence, if possible, to Bristol Bay. There they will and es begin their explorations, going westward along the coast and the anothe rivers. Thousands of Innuits, or Esquimaux, live in that region it has in the grossest heathenism. They have never been visited by a from 1 Protestant missionary. Messrs. Hartmann and Weinland will spend unwell the Summer among them, make themselves acquainted with their consid€ manners and customs, preach the Gospel, and prepare the way for until e a permanent mission. Efforts will be made to associate with this alarmin believed that the language of Western Alaska is a dialect of the Lord to Esquimaux tongne, and that such a missionary will be able to though make himself understood.

an entr As is well known, the Moravian Church has established missions quietly in many parts of the heathen world, going to degraded tribes for loved the whose conversion to Christianity no one else cared. At the present deeply day it has missions in Greenland and Labrador, among the Indians the loving of North America, in eight islands of the West Indies, on the Mosdifficult Africa, Australia, and Central Asia; it employs more than three happy thundred missionaries from Europe and America, besides many labours, native assistants; and the number of its converts amount to about Umanal eighty thousand. A very interesting fact, not generally known, came to deserves to be mentioned. In England there is a missionary the fjor society called "The London Association in Aid of Moravian Misgraeious sions," which society consists exclusively of members of other graeious churches, and which gives its income, about \$25,000 annually, to the Foreign Missions of the Moravian Church.

* The 1 Hrank Leslie Lles trated Newspaper Dle note on p. Leay 10, 1884. (see icy barrier CARY OS it snores and the arrival and departure of trading vessels renew their communications with Copenhagen and the rest of the world.

[Sept.,

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The Alaska Mission.

The following circular, addressed to the Christian churches of the United States has been distributed:

The territory of Alaska was purchased of the Russian Government by the United States, in the year 1867. In the western part of that territory there are thousands of Innuits, or Esquimaux, living in heathenism. For seventeen years the Christian churches of our country have done nothing

to bring them the Gospel.

Last spring the Mission Board of the American branch of the Unitas Fratum, or Moravian Church, was urged to undertake a work among those heathens. Having been assured that no other Society had such a project in view, we instituted a preliminary exploration. The Rev. Adolphus Hartmann aud Mr. William Weinland were sent out to Western Alaska. They spent several months among the Esquimaux, and were the first Protestant missionaries to visit that people. On their return, in September, they urged the immediate founding of a mission, and as its centre proposed Mumtrekhlagamut, on the Koskokwim River, about one hundred and fifty miles from its mouth. The centre is between one thousand and two thousand miles distant from the Sitka region, where the Presbyverian Church is laboring among the Inclians, who constitute a class of people entirely distinct from the Esquimaux. The Koskokwim region is a part of the country where no missionary work has ever been attempted; it teems with Esquimau villages; and presents a promising field.

One of the fundamental principles of the Moravian Church in carrying on its missionary undertakings is to attempt the evangelization of such heathens as no other church cares for. Therefore we propose, next spring, to begin a work among the Esquimaux, on the Koskokwin River. Three men and three women have already offered to go out as missionaries. Nothing remains to be done except to secure funds

in order to establish the enterprise.

Six thousand dollars will be needed. This amount we ask the Christian churches of the United States to contribute, basing our appeal upon the following considerations:

First, it is high time to bring the tidings of salvation to a body of heathers that has been neglected for seventeen years, although living within the bounds of our country.

Second, upon its churches rests the obligation of taking such measures as will lead, under God, to the conversion of those

Digans.

·Third, while the Moravian Church hopes to be able to support the mission after it will have been founded, this Church with its small home-membership cannot possibly, in addition to the very large amount spent upon its existing missions, raise the six thousand dollars needed for a new enter-

prise in Alaska.

Fourth, as is well known, the Moravian Church carries on missions in many parts of the world—in Greenland and Labrador, among the North American Indians, in the West Indies, in Central and South America, in South Africa, Australia, and Central Asia; it has seventeen so-called missionary provinces, three hundred and twenty-three missionaries, male and female, besides more than fifteen hundred native assistants, and

more than eighty one thousand converts under instruction; its mission schools number two hundred and fifteen, at which nearly seventeen thousand children and young people, in charge of two hundred and cighty-three teachers, are educated; the

entire annual cost of this work being about \$250,000.

Fifth, in Great Britain and on the Continent of Europe, other churches help the Moravian in carrying on its missions; the "London Association in Aid of Moravian Misssions," which Society is composed altogether of members of other churches, contributes about \$25,000 annually.

Sixth, it would be a thing well pleasing to God and a beautiful evidence of "the unity of the Spiritin the bond of peace," if the Christian churches of the United States would follow this example, not annually—this we do not ask for—but in view of the one work which we now propose to begin; thus fulfilling a solemn obligation over against thousands of neglected heathen, within the bounds of our own country, and at the same time spreading the kingdom of our common Lord, and causing His blessed name to be glorified.

If sixty churches will contribute one hundred dollars each, or thirty churches two hundred dollars each, the amount

which we need will be raised.

Contributions will be received by the Rev. Robert de Schweinitz, treasurer of the Society for Propagating the Gospel, at Bethlehem, Pennsylvania, or by the Rev. Eugene Leibert, te American agent of Moravian Missions, at Nazareth, Northampton county, Pennsylvania.

In the name of the Mission Board,

EDMUND DE SCHWEINITZ,

Bishop of the U. F., President.

Bethlehem, Pa., Dec. 13, 1884.

(We recommend this mission cordially to our readers. The Moravians will be good helpers to the Presbyterians in evangelizing Alaska.—ED) Inily Cimes

MONDAY, FEBRUARY 11, 1884.

Dr. Jackson on Alaska.

Dr. Sheldon Jackson, secretary of the Presbyterian board of foreign missions, addressed a large audience at the Moravian Church last night. His subject was Alaska. His purpose in speaking in this church was to appeal to the Moravians in America to begin mission work among the Esquiman population of Alaska, among whom there was not a solitary herald of the gospel at this time. The mass of information given by the gentleman last night was so astounding that it cannot fail to be of intense interest to the readers of the Times.

When Secretary Seward was asked by a friend "What do you consider the greatest public act of your life?" he replied, "The purchase of Alaska!" No part of the United States is so little known as Alaska, yet it is a country as large from east to west as the distance between Bethlehem and California, as large north to south as the distance from Bethlehem to the most southern point of Florida. The westernmost point of the Alaska possessions is as far west of San Francisco as the easternmost point of Maine is east of that eity. Its great river, the Yukon, is 70 miles wide at its mouth, 20 miles wide 1,000 miles from its mouth, and navigable for 3,000 miles. Alaska is the only land ever bought by the United States from a foreign country that paid the interest on the investment at once. All the seal skin saeques worn by the ladies in the world come from that country. value of its fisheries is incalculable. mon, cod, herring and other edible fish abound in quantities to feed the whole earth. Coal, iron, copper and gold are found in large quantities. Petroleum is found in great abundance. The northern and central portions of Alaska have a elimate like Greenland. The southern portion is as mild in winter as Kentucky. In the forty-five years in which the Russian government kept a record of the thermometer zero was reached but four times. The estimated native population is 30,000 to 35,000. The country abounds in all the resources that would make it possible to sustain three to four States of the size and population of Pennsylvania.

The gentleman stated many facts about the different races living there, their heathenism, their degradation and their anxiety to hear the gospel, that were intensely interesting, but which space forbids to repeat in this article. If his address does not arouse the people spoken to and result in speedy action on the part of the mission board of the Church then nothing will. The Moravian Church has been preëminently successful in converting the most degraded races of the earth. It has succeeded among the Esquimaux. A loud call comes from Alaska. May it heed the call quickly!

Please Ventilate. Editor of the Times;

The Moravian Church is one of the most easily ventilated buildings in Bethlehem. It is one of the most badly ventilated halls

in Bethlehem. At the great meeting held last night, addressed by Dr. Sheldon Jackson, at which there were upwards of one thousand hearers, the heat was stifting, the air heavy with the exhalations of this mass of human bodies. Is it not possible that the authorities of this church take the matter into serious consideration and act at once? They can if they will adopt a system of ventilation that will make their church comfortable.

HEARER.

Daily Cimes.

SATURDAY, FEBRUARY 16, 1884.

MORAVIAN MISSIONARIES TO ALASKA. The Philadelphia Press of this morning eontained the following, dated Bethlehem: "On last Sunday Rev. Dr. Jackson addressed the Moravian congregation of this place on the subject of Missions to Alaska. The committee to whom the matter was referred have decided to undertake the work as soon as sanctioned by the mission department of the unity's elders' conference, at Herrnhut, Germany. Two brethren, one of whom is to be a layman of experience and the other an ordained minister, will leavo for Alaska as soon as the revenue eutter sails. A number of Moravians of Bethle-hem, as also five of the students in the graduating class of the theological seminary, have volunteered to go. It is probable that a missionary, who understands the Esquimau language, will be transferred from Labrador or Greenland to Alaska, as preacher, as soon as the new mission is established."

Daily Cines

THURSDAY, FEBRUARY 21, 1884.

PROPOSED GRAND ORGAN CONCERT FOR THE BENEFIT OF A MISSION TO THE ALASKANS.—The Moravian of this week publishes, with its approval of the object therein named, the following: "In view of the deep interest which has been awakened in this community in the cause of the Alaska mission by the very instructive and interesting address of Rev. Dr. Jackson, I would suggest the advisability of beginning at once, with a view to the organization of this important enterprise in the near future. Whatever the plan which may be adopted by the authorities of our mission board, it is ecrtain that considerable money will be needed to establish this mission, and I would therefore propose that a fund to be called the 'Alaska mission fund' be commenced with the proceeds of a grand organ concert to be given in the large church in cert to be given in the large church immediately or soon after Easter. We have a fine organ, and a large church that will seat from 1,200 to 1,500 people, and by securing the services of eminent musicians and artists, assisted by our home talent, could make a programme attractive enough to fill every seat in the church, and yield a elever sum for the above purpose. The expenses of such an entertainment might be relatively small, as it is possible that the services of some of the most eminent artists could be sesured for this ---

expense. If successful, as it no doubt would be, such a concert could be repeated every year so as to make a regular income for this mission fund. With the hearty cooperation of our Church and mission authorities and the lovers of good music, this proposition can be made a success, and I think it is worth a trial. "L."

INTERIOR.

THURSDAY, AUGUST 14, 1884.

The members of the Moravian church are at present very much interested in a new mission enterprise. Rev. Sheldon Jackson, DD, of the Presbyterian Mission in Alaska, who visited different places in the country during the past year in behalf of the degraded inhabitants of Alaska, addressed the Moravians also, and succeeded in arousing some of the latent fires of mission spirit inherent in this missionary church. The result has been that two men, Rev. Adolphus Hartman, missionary among the? Indians in Canada, and Rev. Wm. Weinland, a recent graduate of the Moravian Theological Seminary at Bethlehem, Pa., have been sent to Alaska on an exploring expedition, with a view to establishing a Moravian mission among the Innuits or Esquimaux, who live on the western coast of that great country.

PHILADELPHIA OFFICE: 1512 Chestnut Street.

> BRANCH OFFICE: 530 Broadway, N. Y.

SEPTEMBER 6, 1884.

-The Moravian Church proposes to follow the Presbyterians in mission work in the Territory of Alaska. Dr. Sheldon Jackson appeared at a missionary meeting some time ago, held in the congregation at Bethlehem, and made a stirring appeal to the brethren there assembled. So strongly moved were many of those who listened to Dr. Jackson that on the morning following the delivery of his speech the entire graduating class of the Theological Seminary offered themselves for service in Alaska. Two explorers, and forerunners of other missionaries, have been sent out. These men have found a tribe of Eskimo in Alaska who speak a language almost entirely like the Eskimo of Labrador, and some of the Labrador missionaries will be transferred to this mission, and thus prepared by their labors on the eastern coast, will carry the gospel to the tribes who dwell in unbroken religious darkness on the far extended western coast. The old enthusiasm for missions has been

been revived in the Moravian heart, and we are glad that they are to ccoperate with our own Church in the work of evangelizing the rude tribes which have been taken under the care of our national government.

THE MORAVIAN:

PUBLISHED BY AUTHORITY OF THE PROVINCIAL SYNOD OF THE MORAVIAN CHURCH IN AMERICA.

[Entered at the Post Office at Bethlehen, Pa., and admitted for transmission through the United States mails, at second class rates.]

Terms-[including postage] \$2.00 a year, in advance;
\$1.00 for six months.
To subscribers in England, nine shillings.
To subscribers in Germany, nine mark.
All remittances should be addressed to

E. G. KLOSĚ, No. 146 South Main St. Bethlehem, Pa.

The Editors of The Moravian desire to present News from the Churches as speedily and as fully as possible. Ministers and members, therefore, are requested to forward items of news; for the interest and fulness of this department depends upon them, not upon the Editors. Accepted communications will appear as soon as possible after their receipt; therefore, send them promptly.

As defining the position of The Moravian, and its relation to the ministers and members of the American Province of the Brethren's Unity, the following resolutions of the Provincial Synod are commended to all whom they may concern:

I. That Synod approves of the course taken by the Editors of The Moravian in the publication of said paper, and that they be requested to continue in the course hitherto pursued by them, to admit all communications drawn up in a brotherly spirit, and free from personalities, and which have a tendency towards a free discussion of every thing belonging to our Church and its government. (Journal, 1856, p. 99.)

99.)

II. That our ministers use all their influence to increase the circulation of our Church-papers, and they appoint a lay member of their congregations to solicit subscribers for those papers. (Journal, 1861,

111. That our Church-paper shall hereafter occupy a fully recognized position as an indispensable branch of Church activity and usefulness, and that it deserves the universal support of our membership. (Jour-

and that it deserves the universal support of our membership. (Journal, 1864, pp. 52, 53.)

IV. That ministers be especially charged to make it a duty to see that the circulation of The Moravian be increased in their congregations, and at each District Conference and Provincial Synod report the number of copies taken. (Journal, 1873, pp. 73, 74.)

V. That hereafter neither of our Church-papers shall be sent to any subscriber, unless paid in advance. (Journal, 1861, p. 64.)

The attention of contributors, correspondents and subscribers is called to the following standing rules:

I. The Editors do not hold themselves responsible for the opinions

of contributors.

II. Every communication must be accompanied by the name of the author,—not necessarily for publication, but as a guarantee of good

III. Rejected manuscript cannot be returned; contributors should retain a copy.

IV. All communications intended for Insertion in the editorial depart-

ments must be addressed to THE EDITORS OF "THE MORAVIAN,"

P. O. Box 389, Bethlehem, Pa.

THE MORAVIAN.

BETHLEHEM, PA., FEBRUARY 13, 1884.

Bethlehem, Pa.—On Sunday evening, February 10, the Rev. Sheldon Jackson, D. D., delivered a highly interesting address in the church on the subject of Alaska and its Missions. Dr. Jackson came on the invitation of the Society for

Propagating the Gospel among the Heathen, which decided at its last annual meeting to begin a mission in Alaska, if possible. Dr. Jackson held the attention of the large audience for fully an hour, as he set forth the needs of the benighted souls who live in the Northwestern part of the United States.

THE MORAVIAN.

BETHLEHEM, PA., FEBRUARY 20, 1884

EDITOR MORAVIAN: In view of the deep interest which has been awakened in this community in the cause of the Alaska Mission by the very instructive and interesting address of the Rev. Dr. Jackson, I would suggest the advisability of beginning at once, with a view to the organization of this important enterprise in the near future. Whatever the plan which may be adopted by the authorities of our Mission Board, it is certain that considerable money will be needed to establish this mission, and I would therefore propose that a fund to be called the "Alaska Mission Fund" be commenced with the proceeds of a Grand Organ Concert to be given in the large church immediately or soon after Easter. We have a fine organ, and a large church that will seat from 1,200 to 1,500 people, and by securing the services of eminent musicians and artists, assisted by our home talent, could make a programme attractive enough to fill every seat in the church, and yield a clever sum for the above purpose. The expenses of such an entertainment might be relatively small, as it is possible that the services of some of the most eminent artists could be secured for this purpose at a nominal expense. If successful, as it no doubt would be, such a Concert could be repeated every year so as to make a regular income for this mission fund. With the hearty co-operation of our Church and Mission authorities and the lovers of good music, this proposition can be made a success, and I think it is worth a trial.

BETHLEHEM, FEBRUARY 17, 1884.

[Good. THE MORAVIAN.]

Published by S. W. PARTRIDGE & Co., 9, Paternoster Row, London; and printed and published at the Orphans' Printing Press, Leominster. [PRICE ONE PENNY.

The Presbyterian Church has a flourishing mission in the neighbourhood of Sitka in Eastern Alaska. The Moravians are about to begin work among the Eskimos of Western Alaska, in a district which has never yet been visited by a messenger of the Gospel. The people are greatly superior to the Eskimos of Labrador and Greenland. Some of them are so industrious, peaceable, sober, and virtuous, that they have been called the "Quakers of Alaska." The Mission of the Greek Church in Alaska has been discontinued since the territory was bought from Russia by the Government of the United States.

THE MORAVIAN.

BETHLEHEM, PA., APRIL 9, 1884.

OFFICIAL ITEMS.

REPORTED BY THE PROVINCIAL BOARD.

MISSIONARY EXPLORATORY TOUR.—In accordance with a resolution adopted at the last annual meeting of the Society for Propagating the Gospel, the Board of Directors of the Society has resolved to inaugurate an exploratory missionary tour in the western part of Alaska, in order to prepare the way for beginning a work in that Territory. The western part of Alaska is inhabited by thousands of Innuits, or Esquimaux, who have never yet been even visited by a Missionary. At the request of the Board of Directors, the Provincial Board has appointed the Rev. A. Hartman, of the Canada Indian Mission, and Brother William Weinland, a member of the Graduating Class of the Theological Seminary, to undertake this exploratory missionary tour. God willing, they will leave for San Francisco next week, whence, by permission of the Secretary of the Treasury, at Washington, they will sail in the United States Revenue Steamer Corwin for Alaska. The negotiations with the Treasury Department were brought to a successful issue only last week.

Brother John Killbuck, of the Graduating Class, of the Theological Seminary, has been appointed the Rev. A. Hartman's assistant in the Canada Mission; and during the latter's absence the work will be carried on by the Assistant Missionary, Bro. John Torgersen and Brother Killbuck.

Further particulars of the Alaska enterprise, and especially of its financial support, will be given next week.

THE MORAVIAN.

BETHLEHEM, PA., JUNE 4, 1884.

THE "QUAKERS OF ALASKA."—Of the upwards of 17,000 Esquimanx who occupy almost the entire coast-line of Alaska north of the Alentian peninsula, many have already adopted not a few of the modes of dress and life, and also the worst vices, of the white men. There is, however, a large part of this people, physically and intellectually, far superior to the Esquimeaux of Labrador and Greenland, who have thus far sternly kept themselves aloof from all intercourse with the whites, and who are so

industrious, peaceable, sober and virtuous as to have been given the name "Quakers of Alaska." They occupy the extensive district north of Bristol Bay and south of the Yukon River, where they live in well-ordered and sometimes quite large and populous villages. And they are the ones whom our missionary explorers intend first to visit. Whether the morality of these natives, and their unwillingness to come in contact with civilization, will prove an advantage as it is hoped, or a special difficulty, to missionary labors in their midst, remains to be It certainly seems that, once having gained admittance among them and made them understand the true purpose of missionaries, the fact of their being as yet uncontaminated by the vices of "civilization," should be largely in the Gospel's favor. Yet our missionary experience in the past proves this to be by no means a necessary conclusion or an invariable fact. We can only wait and pray that the Lord may clearly indicate His will in the matter, and then, this being done, go courageously, liberally, believingly to work.

THE PROVINCIAL SYNOD OF 1884, LITITZ, PA.

4. That this Synod strongly recommends that the ministers and members of our churches exert themselves in obtaining members for the Alaska Auxiliary [Missionary] Society and furthermore,

that all the churches be requested to interest themselves in raising funds for the Alaska enterprise.

THE MORAVIAN.

BETHLEHEM, PA., JULY 16, 1884.

The Missionary Explorers in Alaska.—
It affords us great satisfaction to be able again to give intelligence of these two brethren. Letters have been received from Nushigak, or Fort Alexander, on the main land, and from points farther West, dated June 8, 11, and 12. The brethren sailed from Oonalaska in the steamer *Dora*, belonging to the Alaska Commercial Company, and reached Nushigak in safety. There they found a Greek priest who claims the entire region round about as his parish; otherwise he was very friendly. Not wishing to interfere with him, they proceeded,

on the same steamer, to the Kuskokwim River. This river they proposed to ascend in bidarkeys, or skin canoes, having succeeded, at Togiack, in securing four natives to accompany them and to row the canoes. There are large numbers of Es-

quimaux living in this part of the territory, and the brethren intended to explore it thoroughly. They were both enjoying good health. Next week we will publish their very interesting letters.

THE MORAVIAN.

BETHLEHEM, PA., AUGUST 27, 1884.

The Ninety-seventh Anniversary of the Society for the Propagation of the Gospel among the Heathen, Bethlehem, Pa.

According to announcement and after the fashion in vogue for a number of years the special features of the day were the business meeting in the morning and a love-feast in the afternoon, the President of the Society, Bishop E. de Schweinitz, conducting both of them.

The particulars communicated concerning the Alaska Missionary Exploration have been for the most part fully set forth in The Moravian. It may not be known, however, what a debt of gratitude our Church owes to the kindness of the Alaska Commercial Company, whose main office is at San Francisco, Cal., in most courteously doing all in its power to further the success of the tour of the Brethren Hartmann and Weinland, and in enhancing their personal safety and comfort.

The Company, so far from impeding or even showing indifference to the object to the expedition, generously offered to become the bankers for the Brethren, gave them passage in its steamships to and from its various trading-posts, helped them through its interpreters and ordered its agents to accommodate them in every way.

Well were it for all heathen lands, if traders and missionaries could thus co-operate harmoniously.

From the Treasurer's report we learned that the expenses of the expedition thus far have been something over \$1600. The exact amount can not be known until the Brethren return—as we trust God will graciously permit, in the Fall. They may need all of the sum deposited with the Company at San Francisco, or less, or more. It will not be a matter of surprise if it should be more. It was a cause for satisfaction to learn that the new enterprise did not, last year, interfere with the usual appropriation of \$9,000 for the general Foreign Mission work, as indeed it should not. But the expenses of the Alaska Mission have by no means been covered. There is need of at least \$750. Bethlehem has done well. The other congregations of the Province are urged to come forward to her assistance, by systematically carrying on the work of Auxiliary Societies. And surely, if all do co-operate heartily and earnestly, the means will be abundant.

Just here, it might be stated that there is room for improvement on the part of the parent Society itself. The Treasurer's report disclosed the fact that, after all, the work of the Board of Directors is, in the main, the administration of funds acquired by legacies, etc. If memory serves aright, the actual amount added to the treasury by the direct contributions of the members during the past year was not much more than \$100. For a society so influential this is hardly anything to boast about.

It gives pleasure to know, indeed, that this circumstance was not unnoticed. Two members have stated their willingness to contribute five dollars each annually, if eight others will forward their names to the Treasurer as willing to do the same. Doubtless this will be done. And it is to be hoped that the improvement will not rest with this.

The Society, endorsing the plan of the Board of Directors to organize Alaska Auxiliary Societies in each congregation, and urging this desirable system upon the membership of the Church in general further expressed its approval by a re-

election.

For the ensuing year the officers of the Society are, therefore, as follows: President—Bishop E. de Schweinitz; Vice-President—Rev. A. Schultze; Treasurer—Rev. Robt. de Schweinitz; Recording

MORAVIAN. THE

BETHLEHEM, PA., SEPTEMBER 17, 1884.

REPORTED BY THE PROVINCIAL BOARD. THE ALASKA EXPLORERS.—We have received a telegram from San Francisco, announcing the safe arrival at that port, on the 11th of this month, of the Rev. A. Hartmann and Brother W. Weinland from their exploring tour in Western Alaska.



MONDAY, SEPTEMBER 29, 1884.

Missionary Meeting in the Moravian Church REPORT OF THE EXPLORERS IN ALASKA.

While the Presbyterian Church has missions among the Indians of Eastern Alaska, in the vicinity of Sitka and Fort Wranggel, and evangelists of the Church of Eugland coming from the British possessions have penetrated into the northeastern section, the entire western part of that territory, inhabited by thousands of Esquimaux, has been utterly neglected in so far as their civilization and evangelization are concerned. Efforts have repeatedly been made to iuduce some of the large and wealthy Christian denominations of the United States to undertake a work among these heathen, but always without success. At last the Moravian Church, in accordance with its principle of beginning missions in such distaut corners of the earth as are not occupied by other Chnrches, resolved to inangurate an exploratory tour in Western Alaska, in order to prepare the way for a permanent work. Revs. A. Hartman and W. Weinland were commissioned to inaugurate this exploration. They have just returned, and last evening the large audience room of the Mora-Church was members of vian Church densely packed the congregation and other denominations in the Bethlehems, to listen to the account of the important explorations in Westeru Alaska of these misssionaries. The pulpit and altar were decorated profusely with choice ferns and beautiful flowers. Bishop Edmund de Schweinitz presided. On the platform surrouuding the altar were seated the two missionaries, Revs. A. Hartman and W. H. Weinland, and Revs. J. M. Levering and Charles B. Shultz, Rev. Eugene M. Lelbert and Rev. Prof. Augustus Schultze, members of the provincial board of elders, and Revs. J. E. Wnenche, Robert de Schweinitz, Francis Wolle, Prof. M. E. Grunert, and members of the board of trustees all occupied front

Before the services commenced Rev. Chas. B. Shultz in a brief address announced to the congregation that owing to continued physical disability his labors as one of the pastors of this congregation would come to a close at the end of this mouth. He deeply regretted relinquishing his dnties. It was not necessary, he said, to say farewell, as he did not expect to withdraw himself from Bethlehem.

After the rendition of a beantiful anthem by the choir under direction of Prof. Theo. F. Wolle, organist, Bishop Edmund de Schweinitz aunounced the well-known missionary hymn: "From Greenland's icy mountain," the first and last stanzas of which were snng with much fervor by the assemblage. Bishop de Schweinitz read a portion of Scriptures, after which he made a brief address in which he stated that through the mercy of Almighty God the missionary explorers iu Western Alaska had been greatly prospered and were permitted to return home in safety. would bid the missionaries a hearty welcome to right. The Lord had prospered them, all difficulties had been made to vanish and the end of the expeditiou had been crowned with success. The missionaries had also not only been preserved in health, &c., but were enabled to select a spot where the standard of the cross is to be erected. It would be our first duty therefore to return thanksgiving to God, and he would call on Rev. J. M. Levering to offer up prayer. Rev. Mr. Levering responded and delivered a most impressive prayer.

After the singing of a hymn Rev. Mr. Hartman ascended the pulpit, and by the aid of a map of Alaska (painted on can-vass on Saturday evening by Charles Wollmith) pointed out the different localities visited by the explorers. The speaker's narrative of the expedition from the starting point from San Francisco to the interior of Western Alaska was attentively listened to. The passage np and down the Kuskokwin River in skin boats was described, and a description of the country passed through, and of the

native Esquimaux, was given. W. H. Weinland followed, giving au interesting account of the return trip. The name of the place selected for a Moravian mission statiou is Mnmtrekhlag-amnte on the Kuskokwin River, about 150 miles from its source. Before the services closed a collection in behalf of the Alaska mission was taken. Bishop de Schweinitz prononnced the benediction.

The authorities of the Moravian Church have decided to begin mission work soon in the field explored by Messrs. Hartmann and Weinland next spring. Two parties have already offered to go as missionaries. The founding of the mission will require a

heavy outlay-at least \$6,000-because the entire frame of a mission house will have to be shipped from San Francisco aud a small vessel, either a steam-launch or a sailing vessel, will have to be purchased. Inasmuch as the Moravian Church, according to the latest statistics, which have just appeared, already has 323 missionaries in the foreign field-which is one missionary to every sixty of its communicants in the home churches-and inasmuch as these missionaries are caring for more than 81,000 converts at an annual cost of more than \$250,000, it is is quite impossible for this Church to assume so large an additional amount as the founding of a work in Western Alaska will cost. Therefore, we understand, from what was said at the service last night, that it intends appealing to the Christian public of the United Strees for aid. Such help will be asked for merely in order to found the mission; after it has been founded the Moravians will try to carry it on without outside assistance.

Che Little Missionary.

BETHLEHEM, PA., NOVEMBER, 1884.

"To Do Good—Forget Not."
Another letter. This time it is from

LEBANON, PA., Oct. 5, 1884.

DEAR LITTLE MISSIONARY:—Theo. and I send fifty cents for the Alaska Mission, and so do Margie and Helen. That makes one dollar in all. It is not so very much, but every little helps.

We hope that the Mission will prosper. From Theo., Alice, Margie and Helen.

"Every little helps." That needs no proof. We can all see, without spectacles, that this loving donation, which in the eyes of the givers does not seem "so very much," has made the Alaska Mission one dollar richer.

"One dollar" may appear very little in comparison with a million, but it is a "great deal," in God's sight, when given out of love to Jesus, His dear Son. He delights to multiply little things. "Five barley loaves and two fishes" once fed a "great company" of people. That scant supply, brought to Jesus by "a lad," cost nothing like one dollar. But what a blessing it became to the multitude!

The best thing we can do with our Missionary donations is—by faith—to put them, as the early disciples did those loaves and fishes, into Christs' almighty hand, asking Him to bless them. He will not forget to do so.

In this way—every one doing his best to bring donations to Jesus—the Alaska Mission "will prosper." Example will become infectious. His Spirit making our hearts willing, the large amount needed for the establishment of a Moravian Mission in that much neglected land, will presently be ready. Then the Bread of Life can be carried by devoted men and women to the spiritually starving Eskimo.

THE LITTLE MISSIONARY had almost forgotten to send its thanks to Alice, Theo., Margie, and Helen.

From what place will our next letter come?

UR Alaskan explorers have returned, as was mentioned last time. Bro. William Weinland, one of the two brethren, has kindly promised to furnish The Little Missionary with occasional communications about the country and its inhabitants. We shall be glad to hear from him,

Our explorers saw many new things as you may suppose. From what we have heard from

and hope that he will be able to send us a letter

their lips, personally, it is evident:

for the December number.

1. That Alaska in the West and Northwest needs the Gospel as much as in its Eastern portions, about Sitka, Fort Wrangell, and other parts a thousand miles distant, where missions among the Indians have already been established by other churches. The poor Kus-ko-quim Eskimo—(the accent is on Kus, the last two syllables being short)—knowing no better, worships not God, of whom he seems to be utterly ignorant, but the devil, of whom he is greatly afraid, and whom, in one or another superstitious way, he seeks to propitiate.

2. That there is great encouragement to carry the Gospel to these benighted people. An evidently more intelligent race than the Labrador Eskimo, they showed themselves very friendly, and expressed the wish that the missionaries would soon visit their land to in-

struct them.

3. That the mere work of *locating* a Mission in N. W. Alaska will require a large amount of strenuous bodily exertion. To put up a log house for example, with the logs first to be collected among the drift-wood, or hewn from the

forest, is far more easily advised by us than accomplished in that out-of-the-way land where help is scarce. A frame building with the timbers brought along from San Francisco, will hardly be warm enough. This is only one item.

4. That to live there, permanently, will require unusual self-denial. Not to mention the difficulty of acquiring the language, the obstacles in the way of instruction, the need of great patience and forbearance in dealing with the prejudices and spiritual dullness of the people, and much more, the missionaries will have these two facts before them; first, that communication with home can be had but once a year from that part of Alaska, and secondly, that the country itself, along the Kuskoquim river on which the first station is to be established, and largely elsewhere in those parts, is very tame and monotonous in its features, as compared with the romantic grandeur of many portions of Eastern Alaska.

5. That the Church cannot engage thoroughly in the work unless sufficient money be collected

at the outset of the enterprise.

6. That it is a Foreign Mission work to which the Lord Himself, by His providence, is now calling our Moravian Church; and that if we are in earnest, He will both bless those who "go down to the battle" and those who "tarry by the staff."

To all which we may add, that while we diligently remember the *Foreign*, we should be as determined and anxious to support the *Home* Mission work, which also, greatly needs help.

THE MORAVIAN.

BETHLEHEM, PA., DECEMBER 3, 1884.

ALASKA.—Bro. Wm. Weinland and the Rev. John Kilbuck have been appointed Missionaries to the Esquimaux of Western Alaska, in view of the new work to be begun, if the Lord permits, among those heathen next spring.

THE MORAVIAN.

BETHLEHEM, PA., DECEMBER 17, 1884.

For THE MORAVIAN.

THE ALASKA MISSION.

Suggestions in Regard to the Alaska Fund.

The Lord has opened a door among the Esquimaux of Alaska, and given the key to our dear Moravian Church. She has, in a manner, accepted the responsibility, and pledged herself to enter, and do the Mission work so much needed there. Every true Moravian will rejoice at this, and make great efforts to supply the means. But many other objects present themseves for support, and the General Mission Fund must not suffer. Sacrifices will have to be made, and I would suggest the following:

1. Let every sister in our Church who possesses jewelry, devote one article to be sold for the Alaska Fund. Many sisters could do so without feeling any loss; and where the sacrifice is great, David's motto would be applicable; viz.: "Shall I give to the Lord that which cost me nothing?" Our dear

departed friends, could they but know it, would not wish us to hoard up their keepsakes, when we have such an opportunity to use them for the Lord's work. But if any sister should feel unable to give up such a memento, then let her redeem it to the Lord by giving its value in money.

2. The brethren will not wish to be outdone, but by curtailing their expenditure in tobacco or cigars; in regard to some new article of clothing, or furniture, or by denying themselves a new book, or something not absolutely necessary in the matter of food, will rejoice to be able to swell the fund. A little more self-denial will hurt nobody, and the missionaries will not be the only ones to practice it.

3. Let the children have a share in giving. Some of them have begun well, but to others I would suggest that, with their parents' permission, they should devote one Christmas present, which they would have given, or may receive, to be sold for the benefit of little Alaskans, that they may have teachers sent to them:

"Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver." 2 Cor. 9: 7. Exodus 35: 22.

The above suggestions are from one who has devoted all to the cause.

M.

THE MORAVIAN.

BETHLEHEM, PA., JULY 2, 1884.

Letter from the Alaska Missionary Explorers.

Account of the Voyage from San Francisco.—Arrival at Oonalaska.—Quarters there.—Description of the Village.—Interview with a Greek Deacon.
—Claims of the Greek Church.—The Esquimaux Language.—Photographs.

Oonalaska, Alaska, May 19, 1884.

DEAR FRIENDS:—According to promise I hasten to embrace this earliest opportunity of informing our many friends that the Missionary Exploratory Expedition, consisting of Bro. A. Hartmann and myself, have safely arrived and are comfortably situated here at Oonalaska. We join hands and hearts with you in thanking the Lord for preserving and guarding us thus far, and pray that His mercies toward us may continue.

We left San Francisco on Saturday, May 3, and completed this first voyage of two thousand one hundred miles in thirteen days, which is the usual time required by the Revenue Cutter Corwin, in which we sailed. The voyage itself was prosperous, but rather uneventful. Contrary to our expectations, the only signs of life that we met with were a few specimens of the black-footed albatross, and it was not until the twelfth day, that we caught the first glimpse of land, as we approached the Akoutan Pass, on the north-east coast of the island of Oonalaska.

As regards our accommodations, the *Corwin* is a small vessel of only two hundred and fifty tons burthen, and an unusual number of Government officers were on board. Consequently we were considerably cramped. However, Captain Healy shared his private cabin with us, and we received the kindest attention and consideration at his hands. Mattresses, placed on the cushioned seats

of the cabin, constituted our beds, and by fastening boards along the sides we were prevented from rolling out, although during the night of Sunday, May 11, the weather being somewhat stormy, and what had been the sides of our bed

occasionally becoming the bottom, we expected momentarily that our worst fears would be realized. But happily, they were not.

That we became sea-sick, was inevitable. But, since I only experienced two days of this misery, and as such ills are forgotten as soon as foot is again placed on terra firma, it would hardly be necessary to mention this little experience. Bro. Hartmann, however, suffered considerably more in this manner. Nevertheless, I am very glad to state that, at the time of writing, both of us are enjoying excellent health.

As we advanced farther northward, the days gradually became longer. A most beautiful sight was one which we witnessed on the evening of Friday, May 9. At half-past seven the sun set in a clear sky, and the heavens became radiant with roseate hues. Gradually and gently, as these hues died away, the full moon arose, clear and bright, above the water's edge to the far eastward. The wind had almost died out, the waves danced calmly, and reflected the glory of the Queen of night.

Friday, May 16, was a day never to be forgotten. It could not be otherwise than that I should think of my class-mates of the Theological Seminary, who on that day stepped out into the field of active life in the Lord's service. I was with you in spirit, and it is my prayer that, by the grace of God, our service for the Master may be successful and well-pleasing unto Him. When we awoke on the morning of that day, we found ourselves safe in the harbor here at Oonalaska. Captain Healy introduced us to Mr. Frederick Smith, the Collector of Customs at this port, and who is acting as agent for the Alaska Commercial Company. We had a letter of introduction from the main office of this Company in San Francisco, and upon producing it, Mr. Smith showed us all the kindness and attention possible. Until last spring, a rival trading company had a station on this island; but business not proving successful they sold out to the Alaska Commercial Company. The boarding house being full, the office of this defunct company was fitted up and placed at our service. Here, then, we are comfortably sheltered, and warmed by a fire of coal brought from San Francisco. Here we found pens, ink, tables and chairs, and since everything seemed to have been provided by the Lord for our special benefit, we have named this our first camp "Camp Providence."

But I must tell you something about Oonalaska

itself. It is a great surprise to the traveler to find such a large and comfortable village so far northward. Snow-capped mountains, the summits of which are almost always enveloped in clouds, extend in every direction except northward, where is the entrance to the harbor. The village is built on a narrow strip of land, lying between the base of the mountains and the beach. inhabitants number about four hundred, but many of the native Aleuts have already gone for the summer on hunting expeditions. There are forty-seven frame dwelling houses, and twentythree sod-houses, or Barabarahs, as they are called, the former mostly inhabited by native Aleuts, the latter entirely. Besides these, there are seven warehouses owned by the Alaska Commercial Company, a Greek church, also a well-built residence for the Bishop, and a Theological Seminary. Neither of these last mentioned buildings have ever been used, however, the Bishop who was to reside here having gone north and committed suicide.

We are taking our meals at the Company's boarding house, and it is surprising to find the bill of fare so similar to that of any well-ordered hotel in the States, especially so when we consider that every attempt thus far to raise garden vegetables has only been partially successful. But all this is explained by the fact that the Alaska Commercial Company is very wealthy, owning one large steamer, the St. Paul, and several schooners, which make several voyages to these islands. The allimportant part of the voyage is the return to San Francisco, when these vessels go back heavily laden with the furs of the seal and other animals. Therefore, coal, lumber, provisions, etc., can be transported to this place at but little cost, being simply taken as ballast. I could tell you much with regard to the humaneness of this company, both in providing for its employes, and in caring for the natives by building comfortable homes for them, and in maintaining schools during the winter at several stations; but space and time forbid.

As we expect in a few days to sail farther north, we have gathered some information which may be of value to us, from gentlemen who have visited those parts. On Saturday we called on Mr Samuel Applegate, in the employ of the Signal Service, who last year made a three weeks' journey to the three rivers which we hope to visit—the Nushigak, the Togiak, and the Kuskokwim. He kindly related to us some of the details of his journey, and gave us a map which will be of great service to us.

We also called on Mr. Inokenti Shishken, who is serving the Greek Church here in the capacity of a deacon, the priest having died last year. As his father is the resident priest at Fort Alexander.

on the Nushigak, we thought to gain some information from him. But either he is naturally reticent, or else he acted so from policy. At all events, we had but little success. So much we did learn, however, that the Greek Church claims two thousand communicants on the three rivers just mentioned, although we have been told by others, that it would be difficult to substantiate this claim, and that the hold which this Church has upon the natives is but nominal.

Our neighbor, Mr. Thomas Conlin, who has been in Alaska for the last fifteen years, has called several times, and from him we learn that the State Church of Russia is expected shortly to withdraw all support of its missions in Alaska. Mrs. Conlin is a native of the Yukon river, and able also to speak English. She examined our Eskimo Testament and dictionary, and pronounces her native language almost, if not quite, identical with the language of the Testament, which is that spoken at our Mission stations in Greenland and Labrador. However, it will require personal observation and study on our part to become quite positive on this point, and this is one of the objects of our expedition to the country bordering on Bristol Bay.

This morning we succeeded in taking some good views of points of interest here at Oonalaska, and we expect to take views all along our journey—provided the weather permits. This, I fear, will be our great hindrance, however, for Alaska is known as the country of almost incessant rains. The sky is almost constantly overcast with clouds, and while a few pleasant days may be met with, it happens but very rarely that the sun can be seen for an entire day. Last evening, just before the sun set, at eight o'clock, the clouds lifted, and the old crater of a snow-covered volcano, long since extinct, became visible and presented a beautiful appearance.

But the weather has not been cold since our arrival, the lowest register of our thermometer being thirty-six degrees above zero, and the average about forty degrees.

We should like to promise our friends another letter before we return, but we can not do so positively. There may be an opportunity of sending mail in August or September, and perhaps even earlier. If so, we will certainly do so, if the Lord graciously preserves us in health and strength.

In closing, I would once more assure you that both Bro. Hartmann and myself are enjoying good health. And as we read the daily texts and join heart and voice in supplication before the throne of grace, praying for wisdom, guidance and strength to accomplish the object of the expedition, we feel that we are joined in heart with our many kind and loving friends at home, and feel encouraged to go forward in the Lord's strength,

Hopeg to see you again upon our return in the Fall, I remain

Sincerely Yours,

WILLIAM H. WEINLAND.

P. S.—May 20. At ten o'clock this morning we felt a slight earthquake shock, lasting only about three seconds, and merely sufficient to feel the earth tremble and to cause the frame-work of the house to creak. No damage was done, and I presume this is not an unusual event, in this volcanic region.

JULY 23, 1884.]

White as a star is our hope one day
To enter, and with them be satisfied!
Only a step to the clear noon-day,
Out of our darkness that is all!
Only a veil that shall lift away,
When, soft as a zephyr, His touch shall fall!
—Mrs. Margaret E. Sangster.

CORRESPONDENCE.

Later Intelligence from the Missionary Explorers in Alaska.

Arrival at Nushagak.—Its River.—The Climate.

—A Greek Priest and His Mission-field.—Services in his Church.—Arrival at Togiak.—Four Native Guides.—Traveling in Bidarkas.—Mosquitoes.—Further Details with regard to Nushagak and its Priest.—Expectations of Finding a Mission Field.—Photographing.—The Weather.—The Guides.—The Esquimaux Language.—Alaska and Labrador Words.—Preparations for ascending the Kuskokwim.

We here present the letters whose receipt we reported last week. It will be seen that the two explorers, the Rev. A. Hartmann and Brother William Weinland, finding at Nushagak, or Fort Alexander, which post is situated on an arm of Bristol Bay, a Greek priest who claimed that whole region as his missionary field, proceeded to the Kuskokwim River, the banks of which are thickly populated with Esquimaux. According to the new chart, just published by Mr. Dall, of the U.S. Coast Survey, there are two trading posts of the Alaska Commercial Company on this river, between the 60th and 61st degrees of latitude, the upper post being in a straight line, about seventy miles from the Yukon River. The Kuskokwim empties into a bay of the same name, at the extremities of which are Cape Newenham on the east and Cape Avinoff on the west. The distance from the latter, in a straight line, to Cape

Vancouver is about ninety miles. Between 155° and 160° longitude the Chulitna flows into the Kuskokwim; between it and the Tutlit River, far

into the interior of Alaska, there is a portage. The Tutlit is a tributary of the Tananah, which flows into the Yukon.

STEAMER "DORA,"
June 11, 1884.

DEAR FRIENDS:—As I have another opportunity to write, a few points with regard to our journey from Ounalaska may be of interest.

We left Ounalaska by the *Dora*, a steamer belonging to the Alaska Commercial Company, on May 30, and arrived at Nushagak on the following Monday, the voyage across Behring Sea being very smooth and pleasant. The name by which Nushagak may perhaps be better known, is Fort Alexander, but we saw nothing indicating a fortification, except a dozen or more dogs, stationed on the hill back of the village, barking at some imaginary foe.

The Nushagak River, on the banks of which the village is situated, is very peculiar. Being at least four miles wide at its mouth, one would expect to find plenty of deep water. But not so. So much mud and dirt are washed down, that the water is very shallow, except in certain channels. Besides, the tide rises and falls twenty-four feet, so that at low tide, instead of one smooth sheet of water, there appear to be a number of rivers, with mud-banks between. The country generally is low and flat, without any timber, except farther up the river, very moist, being at some places even marshy. Thus far, however, we have had but very little rain, and the weather has been most delightful, the thermometer varying between fifty and sixty degrees Fahrenheit. Indeed, Captain Hague, who has been sailing in these waters for the last seven years, informs us, that, while there is much rainy weather at Sitka and on the Aleutian Islands, yet on the main land, the weather is usually very pleasant during the spring and summer. It was most delightful to hear robins singing among the trees up the river, and to find violets blooming on the hill sides. On June 4, Mr. Clark, the Company's agent, planted potatoes and cabbage, and sowed turnip, radish and lettuce seeds, all of which vegetables did very well in former years.

The Greek Church being firmly established here, we called on the priest, in order to ascertain from him what the limits of his mission are. We learned that he has communicants, as well as chapels, all along the Nushagak and Togiak rivers, but that the people living on the Kuskokwim River are not visited by priest or missionary of any denomination whatsoever, and we have therefore determined to make the country bordering on this latter river the field of our special explorations.

Although it is sad to see that the religion taught by this Church consists entirely in forms and ceremonies, not manifesting any of the fruits of true Christianity in the lives of the natives, yet we must say that we met with a very hearty reception at the hands of the priest. Brother Hartmann being busy at the time of the evening service on Saturday, I went to

the church alone. No sooner did the priest see me standing at the door, than he sent for me to come forward to a seat within the chancel, from which place the entire service could be seen to good advantage. There were about sixty native Esquimaux present, men, women and children, all of whom stood during the entire service of two hours, there being no benches or seats of any kind in the church. They were all dressed in long squirrelskin coats, or parkeys, reaching almost to the ankles, with fur boots. The women were dressed similarly, with this distinction, that their heads were covered with colored handkerchiefs. It was indeed sad to see these people make the sign of the cross, kneel and bow until they touched the floor with their heads. With great ceremony all present kissed a certain picture lying on an altar. For this purpose, children were lifted by their parents and held so that they also could kiss it; babes were held by their mothers, and their little lips pressed upon it, and the blind were led to the altar.

There was no preaching, but chanting and reading of the Scriptures. This latter ceremony was very peculiar. The deacon, in long robes, stood on the platform with his back to the audience, and repeated a lengthy prayer, the heavy

Bible all the while resting edgewise on his hands. The prayer over, the deacon opened the Bible, the back of which was now allowed to rest on his head. The priest came forward, also clad in long robes, and with a wax taper in his hand, read a lengthy passage from the Bible.

On Sunday morning the priest sent two bidarkas, or skin canoes, to the vessel, to enable Brother Hartmann and myself to attend the service, which again lasted two hours. As it was Trinity Sunday, the sacrament was administered, but only to babes and small children, twenty-seven of whom were brought forward and held by their parents, while receiving the bread and wine, which were dipped

with a spoon from a golden vessel.

Leaving Nushagak just as the sun was rising, at 3.15 o'clock on Monday, June 9, we arrived at Togiak early on Tuesday morning. Togiak is a trading station of the Alaska Commercial Company, about one hundred miles directly west of Nushagak. Here we succeeded in securing four native Esquimaux, who will travel with us up the Kuskokwim River and back again to Togiak. They are strong, noble-looking men, of medium size, and with very interesting and intelligent faces. We will sail in the steamer Dora as far up the river as she is going, and then set out with our natives in bidarkas. A bidarka is a skin canoe, so light that two men can easily carry one on their backs, and yet large enough to contain a great many articles. These canoes, unlike the Indian birch canoes, are covered on top, except three holes in which the travelers sit. A native will occupy the seat at either end and do the paddling, while we will occupy the seat in the center. A very thin rubber gossamer, or campica, with hood attached, protects the traveler from the dashing spray. We have tried this mode of traveling for short distances, and found it rapid as well as comfortable. How we will bear traveling in this way for several weeks without much intermission, remains to be seen. From what we have learned,

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Schowever, our greatest pest will be mosquitoes and sand-flies, for these insects are said to swarm in elouds along the low country of the Kuskokwim. However, we have set out expecting inconveniences, and if the Lord graciously grants us health and strength, we shall be able to endure all hardships with patience.

We expect to reach Nushagak again by August 15, where we will meet one of the Company's vessels, and soon be on our way homeward.

We do not doubt but that we will find a suitable place to begin a Mission, several places having heen suggested to us which others consider snitable. The mercies of the Lord have heeu truly great towards us, for He has removed our doubts and fears, opened a way for us on which we can travel safely, and granted us health and strength as well as courage to press forward in His name. While thanking Him for past mercies, let us not cease to pray that the Lord will graciously bless our efforts to find a place where the joyful tidings of salvation, through the blood of the Redeemer, may be proclaimed to these poor, ueglected Esquimaux natives. Most sincerely yours,

WILLIAM H. WEINLAND.

Nushagak, June 8, 1884.

NUSHAGAK, June 8, 1884.

Nusharak, June 8, 1884.

My dear Brother de Schweinitz:

Ou May 30 we left Ounalaska, in the steamer Dora, for this place. Wo had the finest weather possible; the first day a favorable wind; and then all the way a smooth sea. It was a very eujoyable time, and I was not sick at all. On leaving the island, it being comparatively clear, we had a splendid view of the heautiful mountain scenery. The O. T. text in our text-book for June 1 (Zech. 9: 10) was very cheering. On June 2 we cast anchor a mile off Nushagak. Mr. Clark, agent for the Alaska Commercial Company, eame on board, and we were introduced to him. The Greek priest, Mr. Shishkeu, also eame on hoard and we shook hands with him. He is a very friendly and pleasant man. June 3.—The vessel steamed up the river seven miles and cast anchor close to shore, at a place where sheds are to he erected for salting salmon. On June 6 we left the fishing-station, the carpenter, who came from Ounalaska, having finished the sheds, the lumber for which the Dora brought along. We cast anchor again off Nushagak and weut ashore, to find out wbether

off Nushagak and weut ashore, to find out wbether matters were favorable for commencing a Mission in this district. Mr. Clark advised us not to begin here, as in doing so we would come into collision with the Greek Church. The priest, whom we visited, accompanied by Mr. Clark as interpreter, looks upon the district of the Nushagak and Togiak as his parish and sbowed us from his books that he had 2,476 communicant members. He was very friendly and communicative and most readily replied to all our questions. He also showed us his church and explained everything to us. We came to the conclusion to abandou, for the present, this district, and to turn our attention to the Kuskokwim.

This large river we can reach, very easily, in the Dora, which will go to Togiak, to furnish that station with supplies. Then she will steam up the Kuskokwim as far as she can, and will be met hy the Alaska Commercial Company's agent, Zipri, with a number of large boats, to take stores up the river, a distance of hetween 300 and 400 miles. The company has two stations here, the first at Muntreklogamute, the other at Kolmakovsky. In regard to our return journey Mr. Clark, who is very kind and attentive to us, has shipped on the Dora two three-hole bidarkas, in which we shall have to make our way back to Nushagak, where, Mr. Clark says, we must he at the very latest, on September 1, to catch the last returning vessel to Ounalaska. We think we shall have time enough to accomplish this extensive journey.

Our opinion, at present, is that the Kuskokwim will be accomplish this extensive pourney.

returning vessel to Ounaiasaa. We think we shall have time enough to accomplish this extensive journey.

Our opinion, at present, is that the Kuskokwim will he a good central point to begin a Mission. either on the upper or lower part of it, as we hope to find out. From this river we have a large field to operate upon; first the river itself and then the well-peopled shore north of the Kuskokwim and the island of Nunivak. Yearly supplies can here easily be forwarded by the vessels of the Alaska Commercial Company.

This letter, which to all appearances, will be the last you will get from me, will, I bope, be forwarded by the Dora when she leaves the Kuskokwim for Ounalaska. Before we leave the vessel, on our journey up the river, I shall add whatever we may learn from inquiry and experience in relation to our exploration. Details, I leave until, if God permits, we will he hrought home safely. We are hoth enjoying good health and are not shaken in our trust in the Lord that He will hless what we undertake in His name.

I have heen able to carry on photographing successfully here are to the vessels of the control of the property of the control o

what we undertake in His name.

I have heen able to carry on photographing successfully, here and at Ounalaska. And if I succeed all the way as well, I will bring home a large set of interesting pictures. The weather since we have come to the main land has been quite different from that at Ounalaska, with its fogs and clouds and rain and chilliness. It has been beautifully clear and warm all the time. Iu fact one could not wish for a more pleasant temperature than this.

not wish for a more pleasant temperature than this.

June 9. Left for Ugaguk on the Aleutian peninsula, where goods and men were put on shore in order to commence a fishing station for the Alaska Commercial Company; and then steamed across the point of Cape Constantine to Togiak, where we arrived on June 10. Here also the sailors were busy for a day and a half, unloading and putting up a new small frame building for a store, in addition to the two loghouses that have already been erected. Here our equipment for the Kuskok wim was completed. Alexy, a native from Nushagak exchanged one of the bidarkas, shipped by Mr. Clark, for a larger one, and engaged four natives to go with us on our exploration. They are a set of fine men making a good crew. One is an old man well acquainted with the Kuskokwim and the others young men. Supplied with everything we need we left the Togiak on June 11. The weather, as it was all the time we were on the main land, is still fine. It could not be finer. The first mosquitoes (not very bad as yet) we met with at Togiak.

The Esquimaux language compares favorably

quitoes (not very bad as yet) we met with at Togiak.

The Esquimaux language compares favorably with that of Lahrador. How I wish I could speak with our guides! But unless the Lord were to work in me the pentecostal miracle, it can not be done. Nevertheless I have learned several phrases which will be of use: Kitôshūt (what is your name); unatshūuva (what is that); tshalikāngra (say it again); and some more. Pointing to

FOR THE MORAVIAN Report of the Missionarv Exploratory Expedition to Alaska.

BY WILLIAM II. WEINLAND,

Before proceeding to take up the account of our journey at the point reached in our last letters, which appeared in The Moravian of July 23, a few further notes referring to Ounalaska and the Aleuts must be presented.

The villago of Ounalaska is situated ou au island This is one of the most eastern of the same uame. of a long chain of islands, called the Aleutiau or Fox Islands, reaching almost to Kamsbatka. Just as the islands themselves form material connecting links between the Eastern and the Western Hemispheres, so also the native Aleuts appear to ho the living links between the Asiatic races and the Aborigines of North America. Several Japanese being employed on hoard the "Corwin" in the being employed on hoard the "Corwin" in the capacity of cooks, we could observe by immediate comparison how striking the similarity is in the features of these two races. Their complexion, their almond-shaped eyes, and their stature are the same. But here the similarity ceases, for in customs and language they appear to be totally un-

As has already heen stated, Ouualaska is a village of ahout four hundred inhabitants. The visitor who contemplates making a journey to the wishor who comempiates making a journey of the mainland, as we did, is surprised when told that this is the largest village in North-western Alaska, and the natural question is, how can the other villages he smaller? But Ounalaska improves upon further acquaintance. Here is the chief station of further acquaintance. Here is the chief station of the Alaska Commercial Company. To this place is shipped from San Francisco all the merchandise used by the traders throughout North-western Alaska in securing their furs, and from here it is sent to the various stations, the traders sending their yearly requisitions to this office. To this place, also, nearly all the furs taken in the vast territory north of Kadiak Island are shipped on

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the roof to allow the smoke to escape from the fire built on the ground in the middle of the room. Those living in frame houses, being hetter off in this world's goods, can afford to have a stove and a stove-pipe sticking from the center of the roof.

HONESTY OF THE ALEUTS.

From the employes of the Company we learned that the natives generally are honest, though not from principle, merely from fear of exposure, the habit of tale-hearing being very prevalent. If they think that an article can be carried off unobserved, they are apt to take it. There is a large quantity of eoal belonging to the Government lying near the wharf, and during our stay, several children were seen from the office window carrying on their backs as much stolen coal as their strength would

MORALITY.

It is the case amongst most uncivilized or halfcivilized people, that among themselves, immorality scarcely exists. But let immoral men come amongst them, and their chastity goes to the winds. A visitor to Ouualaska can not help but notice, that, when vessels are lying at the wharf, and the sailors are allowed to go where they please when off duty, the morals of many suffer greatly. The number of creoles or half-breeds is shamefully large.

EMPLOYMENT OF NATIVES.

The Commercial Company employs only Aleuts in their seal fisheries on the Pribylof Islands. They have induced a number to move thither, where they have been made as comfortable as possible. But the Aleut has a great love for home, and many can not be induced to change their place of residence. Hence every spring, the Company transports a large number of natives and ample provisions to the Pribylof and other islands, where they speud the summer in hunting, and are brought home again during the autumn.

Compared to the Esquimaux the Aleut is industrious, being willing to work steadily for a whole day. In their hunting, also, they adhere to their purpose very steadily and persistently. This state of things has gradually been brought about by the introduction of civilization, which naturally tends to increase their wants.

NATIVE SKILL.

In carving, both in wood and in ivory, the natives display great skill. Among other things, a model of a three-hatch bidarka was shown us, the proportions of which were correct, and as an illustration of bidarka traveling it was excellent.

Weaving of baskets, mats, etc., is another industry in which they excel. The grasses are stained with various colors, which in platting, are heautifully interchanged. In hunting all water animals they display a rare amount of skill, and are invaluable to the Company. The sea-otter especially, being scarce and very wary, tries their metal iu a most surprising manner. We are told that a party will remain in their kyacks for days together, waiting patiently for the appearance of this auimal. Ivory-pointed spears are used, and the rule is that, no difference how many spears are throw or whose spear strikes first, the skin belongs to ti str man whose spear is nearest the head, and if more than one spear should lodge there, he whose spear sticks to the right is the happy possessor of the booty.

SPENDTHRIFTS.

At Ounalaska United States money is in circulation, and for all lahor performed for the Company, the natives receive one dollar per day. But we are told that the Aleut spends his money even faster

than he earns it, and hence is always in debt to the Company. After receiving his pay upon returning from a successful hunting expedition, the Aleut immediately goes to the store, where he buys whatever he takes a faucy to, without considering whether he actually needs the article or not, and regardless of its cost.

The Company allows them credit to the amount of five huudred dollars, and when further credit is refused, they become very abusive in their language.

But there is one custom prevalent among the Aleut, which renders the Company always sure of a final settlement. When a man dies, his brother must pay the debts left by the departed, and also care for the widow and her children. The Jewish law of Levirate marriage is not in force amongst them, however.

CUSTOMS-VISITING.

While at Ounalaska our gun-spring broke, and we were directed to an old man, who, we were told, could make a new one. While watching him at work, I had an opportunity of witnessing their manner of visiting one another. It being Ascensiou-day according to the Russiau calcudar, and a holiday, after service visiting seemed to be the principal part of the programme. An old woman with sore eyes, wearing a blue cloak trimmed with fur, and a colored handkerchief tied over her head, entered the room. Before greeting the people of the house, and before being greeted by them, she turned towards the picture of the Saviour hanging in the opposite corner with a taper hurning before it, and crossed herself repeatedly, at the same time bowing gracefully. Then she greeted all present, was greeted in return and invited to sit down. The children were brought in and presented to her. These she kissed, but not the mother nor her grown-up daughter.

After this the hostess brought some dried fish, crackers, and made tea. The old lady at once fell to work, devouring the fish and crackers, also drinking an enormous quantity of hot tea. She was joined by the lady of the house, but by uone of the others. The old deacon of the Greek church also called during my visit, and, upon entering, went through the same performance previous to exchanging greetings with the family. Then he shook hands with all present, but declined the invitation to partake of the repast.

Although I could not speak with the deacou, yet I could plainly see that he has a decided sense of humor, for he laughed and joked quite freely with the old workman.

A PECULIAR CUSTOM.

One peculiar custom must be noted, and that is the habit of wrapping everything in colored haudkerchiefs. In the store no wrapping-paper is used iu which to do up parcels for purchasers, but the native comes with a handkerchief, iuto which he requests that his tea or sugar, etc., bc put.

On leaving the house the deacon, whom I just mentioned, took a book with him, and even this was carefully tied up in a colored handkerchief. [TO BE CONTINUED.]

Nov 5. 1884 For THE MORAVIA Report of the Missionary Exploratory Exped

the purest water. There are circumstances under which a resolution can be far better carried out to-morrow than to-day. "If you are going to do a good thing, do it now; if you are going to do a mean thing, wait till to-morrow.

their way to San Francisco, the 100,000 seal skins from the Pribylof Islands included.

The most valuable of all the furs is that of the sea-otter, large numbers of which were formerly taken at Attoo, the most westeru of the Aleutian group. But for the last few years, the sea-otter has almost entirely disappeared from these waters. Among other hut less valuable furs taken in large numbers every year, may he mentioned those of the beaver, marten, fox, deer, bear, muskrat and squirrel. The latter, however, are the least valuable, and are used only by the native Esquimanx in making their clothing.

There is a Custom House established here, from which vessels must clear before going on their northern cruise, and hence Captain's Harhor, on which Ounalaska is situated, is visited by a goodly number of vessels. During our stay from the 17th to the 30th of May, scarcely a day passed but what some vessel or fishing schooner arrived.

Ounalaska formed one of the chief fields of the missionary labors of the nohle Russian priest, Veniaminov, who, until the United States purchased Alaska, worked so earnestly to convert the Aleuts from heathendom to the faith of the Greek Catholic Church. Here he established a school, and endeavored to bring to the people also mental enlightenment. Veniaminov has gone to his rest; but of this man it may be said, as alas! it can he said of hut too few Greek priests in Alaska, that the people are better for his having lahored amongst them, and a few of his former scholars are still met with, who bless his memory.

Judged by our standard of enlightenment, the Aleuts are still sadly degraded; hut, compared with their neighbors, the Esquimaux of the mainland, even the few acquirements of the Aleuts give them great advantages. Not a few can read and write, and several of their young men have spent more or less time at San Francisco in the pursuit of knowledge. But the statement which I read recently that the accountants of the Alaska Commercial Company are native Aleuts, is erroneous, since no Aleuts hold a position in their countingbouse. They are, however, employed by the Company in various other positions of trust, and as far as we could learn, give good satisfaction.

The Alents are well acquainted with the Russian language, which language is the go-hetween iu Alaska. A few can speak English, hnt only a few.

THE GREEK CATHOLIC CHURCH AMONG THE ALEUTS.

The Greek churches of Alaska are divided into two classes—self-sustaining and mission churches. Those on the Aleutian Islands are of the self-sustaining class, the natives paying the salaries of their priests from their own earnings. The employes of the Company report that, usually when a party of Alents return from a hunting expedition, each man will select some of his best furs and sell them to the credit of the church.

Among the Aleuts the Greek religion is implanted deeper than in any other part of Alaska, priests being supplied from Russia through the San Francisco Synod, and the natives almost without exception being members of this Cburch. And, in fact, the religious tendency of the Alent is in itself bighly commendable. All church festivals are kept strictly, all religious ceremonies fastidiously observed. The great difficulty, bowever, is that, in the Greek Catholic Church, where there is practically no preaching, but little eate-chetical instruction, and in which the services are exclusively of a liturgical character, conducted in the Slavonian language, which the natives do not

understand, ceremouy becomes the sina qua non and real spiritual life with the fruits of the Spirit, are the exception. The white men living amongst them as employes of the Company are there from a desire for worldly gain, and, being representatives of as many different creeds as of nationalities, they care not for the Sabhath, nor do they seek to improve their opportunities of testifying to the truth as it is in Christ by setting worthy examples of Christian living.

THE ALEUTS.—THEIR DRESS.

Mr. Petroff in his Census Report, and Dr. Jackson in his work on Alaska, state that the Aleuts dress in the finest materials, such as broad-cloth and silk. If this be the case, we failed to see even so much as a stitch of either of these materials. They wear no fur clothing, but have adopted as much as possible the American mode of dress, their own taste, of course, being seen in the matter of style and colors. The men and boys wear ready-made clothing purchased at the store, but as regards exact fits they are not at all particular, men being frequently seen wearing clothes ridiculously small, and the clothes of the hoys often suggest that their grandfathers or older brothers must have died suddenly, leaving a surplus stock on hand.

Hats, caps, and boots of American manufacture are worn exclusively.

The dress of the females is peculiar. As to headdress, no hats or honnets are worn, hut variously colored handkerchiefs or scarfs. Their dresses are far from being made of silk. Calico, and that of the most decided colors, is the fabric used. Some wear shawls, some cloaks. Strange combinations of colors are frequently noticed. Here is an example: woman coming from service, a blue searf tied over her head and ears, a heavy black cloak and a pink calico dress.

CLEANLINESS.

When first arriving at Ounalaska we were inclined to think the Aleuts the filthiest class of people imaginable. But, after completing our journey amongst the Esquimaux, we were compelled to pronounce the Alents comparatively neat in their personal habits, although the surroundings of their houses are anything hut pleasant. As a rule, they comb their hair, their faces show signs of having been washed at some time or other, aud it is no exception here, as it is among the Esquimaux, to see a line stretched and clothes hung out to dry. Although their houses are small and but poorly furnished, yet our conveniences of tables, chairs, bedsteads and mirrors are used by them, and the general arrangement of the furniture suggests the adoption of the rules "a place for everything, and everything iu its place," the only objectionable thing heing the place, as a row of coal-oil lamps at the front window, etc.

KINDS OF DWELLINGS.

The best, and, in fact, the most usual kind of dwelling inhabited by the Aleuts here at Ounalaska, is a small frame house huilt by the Company, but presenting a neat appearance, all heing painted red. Another kind of dwelling is the Baráharah, or sodhouse, of which there are twenty-three. They are built exactly like the sod-houses found ou our Western prairies, but there is always a covered eutrance, often with two doors, an outer and an inuer, intended to keep out the snow and the cold winds of winter. Usually there is only one room, not more than six feet high, and only one window. In this one room, therefore, the whole family manages to huddle together.

In these houses it is the exception to find either a stove or a chimney, merely a hole being left in The Aleuts are great tea drinkers; the amount consumed averaging about one pound and a half of the best black tea for each family per week. The Russians always furnished the natives with the very best of tea, and, having once become connoisseurs in this art, they demand that the supply of this same excellent article be continued.

If the report is correct that the Company secured this particular grade of tea by special contract with Chinese merchants the wholesale price of 30 cents per pound will not be wondered at. At Ounalaska the retail price is 75 cents per pound; at others, 80 cents.

THE SAMOVAR.

The samovar is a Russian utensil for making tea, and is used by the Aleuts also. It might be likened to a large brass vase with a roigot. Per-

pendicularly through the center there extends a brass receptacle for live coals, and between this and the outer wall is the boiler, in which the water is heated. Below the spigot hangs a small cupshaped sieve, into which the tea is put and the boiling water allowed to run through the sieve into a tumbler, and the tea is ready for drinking.

TUMBLERS VERSUS CUPS.

One great improvement is the use of tumblers for tea drinking instead of cups. No milk is used, not from necessity, but from preference, and the tea presents a clear, almost blood-red appearance. A slice of lemon adds a good flavor. Of course, de gustibus, non disputandum, but after drinking tea prepared in this manner, wherever we became the guests of the Company's agents, we endorse it heartily, and would add, that never elsewhere have we tasted tea which could equal the tea of Alaska.

THE USE OF SUGAR.

Whisky is not brought to any of the Aleutian Islands, so far as we could learn. Be it said to the great credit and praise of the Alaska Commercial Company, that they sell no whisky or strong drink of any description whatsoever to the natives. They have maintained sobriety and industry in Alaska, wherever they had the power to do so.

But if the Aleut could obtain no whisky he bought sugar, and from this and various other ingredients manufactured an intoxicating drink called "quass." Until within a few years ago there was a rival trading company on the field, and the efforts of the Alaska Commercial Company to limit the supply of sugar to each family proved fruitless; for, if a man could not procure from the one store all the sugar he desired, he could easily complete his supply from the other. Now that the rival company has withdrawn

each family is only allowed one pound and a half of sugar per week, and the result is, that "quass" is rarely, if ever, manufactured. Capt. Healy, who has visited Ounalaska regularly for a number of years, remarked, that this year the natives looked better and seemed healthier than ever before.

ARE THE ALEUTS MUSICAL?

The chanting of the choir during the liturgy of the Greek service is done in a nasal twang, unaccompanied by any musical instruments, and is anything but musical. Hence, I was surprised one evening to hear a number of boys, who had formed a circle on the grass plat, singing in a creditable manner. My surprise was still greater, when I detected several familiar airs: "John Brown's Body," and "Just Before the Battle, Mother." Upon inquiry I learned that the natives very readily pick up any airs which they hear the sailors sing. They buy a great many accordeons and organets, but such instruments as violius, flutes, etc., which require actual musical skill in their handling, are not found among them.

REPTILES IN ALASKA.

No snakes of any kind are found either here at Ounalaska, nor in any other part of the Territory. After our long journey we can state that we found no snakes anywhere, although we waded through many swamps and through tall grass, where one would naturally expect to find them if there were any. We learn, however, that frogs of a good size are found at Kadiak, and south-east from there.

RATS AND MICE.

Rats and mice abound at Ounalaska, especially about the wharf and the ware-houses, having probably come there from vessels unloading their cargoes. We were told that rats frequent der to the rocks and hills, where they assume many of the habits of the squirrel. At the same time their fur changes, becoming very thick and spotted with gray.

GAME AT OUNALASKA.

fresh-water ducks are found here, also grouse. A foxes can be trapped, but no larger land imals. found on the islands.

THE RUSSIAN BATH.

The Russians bathed frequently, and their manner of bathing, which is somewhat peculiar, is still pursued in Alaska. Russian bath-houses are found at all the stations, and hence a description of the one at Ounalaska, will serve substantially to describe them all.

A barábarah, with thick walls of sod and lined

with boards, has been fitted up to serve this purpose. There is a narrow ante-room, cooling-room or dressing-room, grass strewn on the floor, and a small window to admit the light. From this room a door leads into the bath-room proper. There is a fire-place in one corner, and on it a large iron kettle, around which are placed a number of small stones, which become thoroughly heated by the fire below. There is no chimney, merely a hole in the roof which can be opened to allow the smoke to escape. When sufficient water has been boiled and the stones thoroughly heated, the fire is extinguished, the smoke expelled, and, after closing the hole in the roof, the room is ready for the bather. A simple bath is taken, after which comes the all-important process of sweating. In order to hasten and intensify this process, water is poured on the hot stones, thus generating an intense, moist heat. A wide bench extends along one side of the room, about three feet from the ceiling, where the heat is greatest, and on this bench the bather reclines until the perspiration streams from his body. A barrel of cold water stands near at hand, from which he next douses himself thoroughly by the aid of a dipper, pouring the water on his head and allowing it to run down over his body. This checks the perspiration and immediately closes the pores of the skin, thus preventing the possibility of taking cold. In the cooling-room the body is rubbed dry and warm by the aid of coarse towels, and the bath is completed.

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Severe as this process may seem we went through it repeatedly, and never experienced the least ill effects, other than a little weakness which soon wore off and gave place to a very delightful sensation of freshness and buoyancy.

POINTS IN BUILDING.

There are a number of frame houses built for the employes of the Company, and a short description of various points in this connection may be of interest.

No cellars are dug here, because of the water which would be sure to accumulate. The walls and ceilings are not plastered, partly because of the dampness which would cause the plaster to fall off, and partly because of the general absence of limestone throughout the Territory. The side-walls are tightly boarded inside, covered with felt or paste-board, and the usual wall-paper hung over this. The ceilings are also tightly boarded, canvas or muslin tacked over this and then painted. The roof is of red cedar shingles, painted with two or three coats of dark red paint. Otherwise they are the usual frame houses found in the States, being weather-boarded and painted. They are said to be warm and comfortable during winter.

This leads us to speak of the climate. Arriving at Ounalaska on May 16, we found the weather very cool and damp, and for the first few days, we had some rain every day. Arrangements had been made for us to sleep in beds placed in rooms in which there was no fire. But we found the rooms very damp and the bedding very clammy. Hence, being provided with rubber blankets, we preferred to spread these on the floor of our living-room, where we could keep up a brisk fire until late at night, and by fixing our bedding on these blankets, we slept comfortably.

During the first few days the thermometer at seven A. M. and at seven P. M. ranged from 36° to 39° above zero, and at noon, from 40° to 42° above zero. After the rainy weather was over, we gradually experienced warmer weather, until May 29, when the thermometer ranged as follows: 8 A. M., 46°, 12.30 P. M., 50°, 8 P. M., 45° above zero. We have no figures to present regarding the degree of cold attained at Ounalaska during winter, but we have learned generally, that the cold weather sets in with October and continues until The Japan currents, to the good effects of which the comparatively warm climate of Alaska is due, exert a great influence upon the Aleutian islands. We were even told that a vessel belonging to the Company made its way unobstructed by ice to Ounalaska from San Francisco in January.

SOIL.

Of the soil of the Aleutian islands it is difficult to judge, since it has been given no fair trial. The natives, being content with fish, seal-oil and whale-blubber for their food, besides the few articles bought at the store, care nothing for vegetables, and since the Company supplies the tables of the boarding-house with vegetables and fruit from California during summer, and with canned vegetables during winter, no considerable quantity of vegetables are raised by the white men. We saw one garden, however, which had been carefully laid out, and at the head of the beds were small boards on which were written "lettuce," "radishes," etc., but how these resulted, we had no means of learning.

The Company, however, keeps about forty head of oxen and cows, which are allowed to graze at random over the island, and these find grass sufficient.

The fact that about forty head of swine are fattened here argues nothing in favor of the fertility of the soil, since they feed on the products of the water, fish heads, etc. No horses are kept here, nor did we find any elsewhere.

For THE MORAVIAN.

Report of the Missionary Exploratory Expedition Nov 5th to Alaska. WILLIAM H. WEINLAND.

THE VOLCANIC ISLAND.

During the summer of 1883 a volcanic cruption occurred in Behring Sea, about eighty miles from Ounalaska, and an island appeared beside Bogoslov Island. Since Bogoslov appeared in the same manner some years previous this new island has received the name of "New Bogoslov." officers of the "Corwin" went over to examine the island, and report that it is about a mile long, one-eighth of a mile wide, and rises to an elevation of five hundred feet. It was still burning and steaming, but appeared to be settling gradually, just as the older island has been settling ever since its appearance.

Mr. Doudy, the Third Lieutenant, took several photographic views of the newcomer.

THE SEAL FISHERIES.

Strange to say, the fur-seal is only found on two small islands, St. George and St. Paul, which together form the Pribylof group, situal one hundred and eighty miles nor hof (

The United States Government has to ures to preserve the seal, and under prelations, other things being equal, there is

ger of seal-life ever becoming extinct.

These two islands have been rented to the Alaska Commercial Company, who pay a yearly rental of \$65,000, and a royalty of two dollars for each of the one hundred thousand skins which the law allows them to take each year. This seems like a large number, but it is small compared to the millions of seal which return to the islands every-year. A government officer is sent to these islands each year to see that the law is fulfilled. Otherwise no white man, except he be an employe of the company, is allowed to visit these islands without a special permit from the Secretary of the Treasury. Not having such a permit, we could not have gone thither, interesting as the trip would have been, even if an opportunity had been offered. But from Mr. Edward Tracy, one of the employes of the Company, we learned the following very interesting facts:

In the spring of the year, as soon as the ice leaves, the first seals find their way from the Pacific ocean, across Behring sea, to these two

islands. These first comers are always males, strong warriors, evidently sent to spy out the situation. If undisturbed, each selects his territory, about twenty feet in diameter, which he claims as is personal property. In a short time the vast multitude of malas pegin to arrive, and a lively scene ensues. The strong warriors take up their territorics near the beach; the weaker ones are driven further inland, while the "bash sters" of one year's growth, not bold assume their rights, are driven to on e. the course of a few days, the slen er ak-looking females arrive, are welcomed by . a males, and the choosing of mates follows. Nor is the seal satisfied to share the joys of life equally with one partner. One harem is often found to contain as many as fifteen females, and many bloody battles take place over the contested claim to some coveted beauty.

In the work of killing the seals preparing the skins for shipment, only Aleuts are employed. The one. It is nevelly made desired the month with boards, has been fitted up to serve this purpose. There is a narrow ante-room, cooling-room or dressing-room, grass strewn on the floor, and a small window to admit the light. From this room a door leads into the bath-room proper. There is a fire-place in one corner, and on it a large iron kettle, around which are placed a number of small stones, which become thoroughly heated by the fire below. There is no chimney, merely a hole in the roof which can be opened to allow the smoke to escape. When sufficient water has been boiled and the stones thoroughly heated, the fire is extinguished, the smoke expelled, and, after closing the hole in the roof, the room is ready for the bather. A simple bath is taken, after which comes the all-important process of sweating. In order to hasten and intensify this process, water is poured on the hot stones, thus generating an intense, moist heat. A wide bench extends along one side of the room, about three feet from the ceiling, where the heat is greatest, and on this bench the bather reclines until the perspiration streams from his body. A barrel of cold water stands near at hand, from which he next douses himself thoroughly by the aid of a dipper, pouring the water on his head and allowing it to run down over his body. This checks the perspiration and immediately closes the pores of the skin, thus preventing the possibility of taking cold. In the cooling-room the body is rubbed dry and warm by the aid of coarse towels, and the bath is completed.

Severe as this process may seem we went through it repeatedly, and never experienced the least ill effects, other than a little weakness which soon wore off and gave place to a very delightful sensation of freshness and buoyancy.

POINTS IN BUILDING.

There are a number of frame houses built for the employes of the Company, and a short description of various points in this connection may be of interest.

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The fact that about forty head of swine are fattened here argues nothing in favor of the fertility of the soil, since they feed on the products of the water, fish heads, etc. No horses are kept here, nor did we find any elsewhere. out of solution and the people pygmies. New bays and of channels of the deep wound hither and thither is among numberless islands, while to the south and west an increased number of mountains, green to the water's edge, reared their lofty, snow-white summits to the azure sky above. It was a new revelation, suggestive of the time when, lifted above this world's cares and sorrows, we shall know even as we are known.

But we must descend from this mountain and turn our attention to the recital of incidents of more practical import.

When we arrived at Ounalaska we inquired of the agent, Mr. Newman, whether there was any possibility of crossing Behring sea to the Bristol Bay division, for the captain of the "Corwin" had informed us that he never visited that part of the country, and that it was out of the question for him to do so this year. From Mr. Newman we learned that the "Dora," a vessel belonging to the company, would leave in about two weeks, and that we could go with her. Those two weeks were spent by us in making the necessary preparations. We had expected to cook and provide for ourselves, but received and gladly accepted an invitation to take our meals at the company's boarding house. Having taken with us a camera and photographic outfit, Brother Hartmann took a number of photographs of objects of special interest. After a number of fruitless attempts to make a new spring for our shotgun, the old workman gave up in despair, and therefore Brother Hartmann made use of his practical knowledge in such matters, and made one himself. Among other provisions bought at San Francisco, we had ordered some loaf sugar. But what was our dismay on opening the box to find it granulated sugar, which would be very unhandy while traveling. Hence this sugar was boiled down into solid cakes, in which form there was less danger of its melting by reason of dampness. Thus the days passed. On May 29th we bade farewell to the "Corwin," and she steamed out of the harbor on her way to the Arctic. On the following day it was announced that the "Dora" was ready to sail, and we went on board.

When we came to settle our account with the agent, we found to our great surprise that nothing was charged for our board and lodgings, and that very moderate prices were charged for articles purchased at the store. This was very generous, indeed. Nor was this the only instance in which the company manifested a willingness to assist us in every way possible. The expedition was necessing

sarily expensive, at best, considering the great distance and the time required. But if the com-

right to, the expenses would have been even faggreater. In this matter, as in all matters connected with our entire journey, we can plainly recognize the overruling hand of God in tempering the dispositions of men, so that they were ready to assist in carrying out the object of the expedition—the spread of the Gospel.

CONCLUSION.

A few concluding remarks on the situation here at Ounalaska, before passing on to the account of our journey to the mainland. For the present, the Greek Catholic Church is so firmly established on the Aleutian islands, that to establish a Christian mission here would be a very difficult matter, since the present seemingly Christian stronghold would first have to be torn down. But, if appearances be not too deceptive in this case, the stronghold is gradually being torn down, but without the intervention of man. A residence for the Greek Bishop of Alaska has been built here, but never occupied. A Theological Seminary has also been erected, but this building has shared the same fatc. The resident priest died a few years ago, but the vacancy has not been filled. Besides all this, at Ounalaska itself rumor has it that the Russian State Church is at present considering the advisability of recalling all its missionarics and priests.

While the Russians owned Alaska they performed their duty towards their subjects by raising them from heathenism to their own level in religious matters. Yes, they did even more. When the United States Government purchased Alaska, the Christian Church became responsible for the salvation of a people in a greater degree than we have ever before been responsible for any people. But we have been unfaithful to the trust which we assumed. Meanwhile, Russia has been endeavoring to make up for our negligence, has been endeavoring to give the natives the same religious advantages which they enjoyed before, instead of allowing them to drift back into heathenism. Hence, we of the Christian Church should awake to a full sense of our duty, should send the Gospel first to the totally neglected, and, having secured a foothold there, we will be better prepared to take up the work where the Russians drop it.

COMMUNICATIONS.

Report of the Missionary Exploratory Expedition to Alaska.

BY WILLIAM H. WEINLAND.

The voyage across Behring Sea on board the "Dora" was far more enjoyable than the voyage

on the "Corwin." The accommodations were better, and the captain, Mr. James J. Hague, while he is a careful and thoroughgoing officer, was very courteous and communicative. We had a number of fellow passengers, employes of the Company, and Mr. J. W. Johnson, Signal Service officer on his way to his new station at Nushegak, and the long evenings were spent by us in pleasant conversation on deck.

On Sunday evening, June 1, we passed several flocks of "Sea Parrots." The birds are white on the breast, and resemble the duck in size and general movements. When suddenly surprised they skim over the surface of the water, being unable to rise. If at their leisure, but too near a vessel to be safe, they dive under water and are lost to sight for a few minutes. One of these flocks, in which there were thousands, flow up as we approached, making a noise like the rushing of a mighty wind through a forest, and formed a dense line several miles in length.

The rivers and bays of Alaska are peculiar. Long before land becomes visible, the water begins to be very shallow at some places, making navigation difficult and dangerous. Channels are found, some continuous, others without an outlet,

channels stretch wide expanses of mud at liw tide, which are covered with only a few feet of water at light tide. Capt. Hague has met with several mishaps during previous voyages, and, in order to secure safety this time, he ordered the anchor to be dropped on Sunday evening, although land was scarcely visible.

About nine o'clock on Monday morning, first one Esquimaux, and then another, was seen approaching our vessel in his kayack. One of these was an old pilot, Andre by name, well acquainted with the bay and river, who comes down the bay every year about June 1, and waits for the Company's vessel, which he then pilots up the Nush galı River. He was the first Esquimaux whom we saw, and the first impression was a good one. Surely, if a native can do good service as a pilot, there is some good in the race, which can be brought out and developed with the proper influence and training!

A description of his kayack will suffice to give an idea of kayacks generally:

A skeleton of a canoe, about thirty-two inches wide in the center and pointed at both ends, is constructed of very light strips of pine wood, tied together with sinews. This skeleton, excepting a man-hole about thirty-two inches in diameter, is covered on top and sides with skins of the sea-lion, which have been tanned and oiled. The several skins are sewed together, and the seams covered

with grease to prevent leaking. These kayacks are capable of carying heavy and precious loads. The Esquimaux often travels with his whole family in the canoe with himself, his wife stuffed into the front, and several children back, while he himself sits in the center and paddles with a single paddle. Fastened into straps stretched across the top of the kayack, he carries his bow, arrows and spears.

The pilot wore a cásbruch, i. e., a long rain-coat with hood, made of the intestines of the sea-lion. There being no opening either front or back, this cásbruch is stripped over the head, and the lower part tied around the rim of the kayack, thus keeping the traveler perfectly dry.

Beneath this rain-coat, he wore a long robe, made of squirrel skins, the legs and tails still attached. On his head he wore a wooden hat, open at the top, but made with a sufficient shield to protect his eyes from the glare of the sun. Such are also worn in hunting the hair-seal. For, hiding the face of the hunter, he can approach close to his prey.

The pilot's hair was gray, and on his chin he wore a thin sprinkling of whiskers, which were saved from the general custom of the Esquimaux to pull out all hair from the face. He seemed to see only what concerned himself personally, and altogether, he appeared to be a quiet, self-possessed person. Under his directions, therefore, we steamed safely up the river, and at 2.30 P. M. the vessel anchored in the middle of the river opposite Nushegak, the water being too shallow to approach nearer to the land.

Nushegak, or Ft. Alexander, is situated on the side of a hill on the east bank of the Nushegak River. Nearest to the bottom of the hill are the buildings belonging to the Company's trading-post. The dwelling-house is a low, log building, occupied by the family of Mr. Clark, the trader, and Allexi, his cook and general assistant. There is no cellar, and the garret is occupied by a number of chickens, kept there out of the reach of the the dogs and foxes.

The store is a large frame building, well-stocked

Nov 26. 1884 For The Moravian. Report of the Missionary Exploratory Expedition to Alaska.

BY WILLIAM H. WEINLAND.

THE BARABARAH, OR DWELLING OF THE ESQUI-MAUX.

We have been examining the Greek Church at Nushegak, which stands on the summit of the hill. Along the sides of the hill extends the village proper, or at least that part inhabited by the Esquimaux. There is no systematic arrangement of the houses, but all are scattered at random along the sides of the hill. These dwellings, called barábarahs, are peculiar, and devoid of all comfort and neatness, being worse, even, than the dwellings of the Aleuts.

Usually a space perhaps three feet deep by fifteen or twenty feet square is dug out of the ground, and light timbers planted in the ground along the sides and secured at the top by cross beams constituting the roof. The outside, both on the sides and roof, are covered with sod and ground, excepting a small entrance at the side and a square hole

in the roof to allow the entrance of light and the escape of smoke and stench. A piece of grass matting or a bear skin hangs at the entrance, to which there is also a covered approach, intended to keep off the snow and wind in winter. Very often the approach to these dwellings is so low, that one is compelled to crawl on hands and knees in order to gain the interior. Brushing aside the bear skin, we find ourselves in the dwelling of the Esquimaux. As a rule there is but one room, which is living-room, bed-room, everything in one, and in no case, is there a board floor. Around the sides is the bedding-merely bear-skins or deerskins spread on the bare ground, and the limits of the bed defined by rude logs. In the center of the room is the fire-place. But do not imagine a stove or stove-pipe or any such an arrangement. The fire is kindled on the ground, a forked limb of a tree suspended from the roof serving as a hook on which to hang the kettle in which the fish are boiled, and the smoke finds its way out of the hole in the roof as best it can-all at least, which does not get into the eyes of the inmates. Nor is such a dwelling inhabited by one family only. We found as many as four families cooped up in one such a room, not more than twenty feet square, with several children belonging to each family. How these people manage to live thus, is indeed a question. The squaler of such a dwelling and of its inmates can better be imagined than described. Nor is this a description of the dwellings at Nushegak merely. We found no other dwellings anywhere among the Esquimaux, and no degrees of cleanliness, the only distinction being that some were filthier than others.

As at Nushegak, so at all the Esquimaux villages there is one peculiar building, and used for a peculiar purpose. White men call it the "Kashíma." the natives know it by the name of "Káshigi." It is constructed by heavy logs lying one over the other, and after reaching a height of perhaps eight feet, these logs are gradually drawn towards the center thus forming a roof, with the usual hole in the top. There is a flooring of rude planks, except at the fire-place, while around the sides extend wide benches. The entrance is by a hole under one of the benches, and is reached by a low, narrow passage-way. This building is usually about forty feet square, and may be called the village workshop, the hotel, or the sweat-house, for it serves all these purposes. Here kayacks and fishtraps are made; the long winters are passed here with various plays and games in which drums of native manufacture are used, sweat-bathes indulged in, and travelers entertained. The father leaves his family at home and spends the night in this house, but no female is allowed to enter, except to bring food to her husband or to assist in making

It is said that Shamanism prevails among the Esquimaux, that belief which attributes all evil, sickness and misfortune to evil spirits, and concedes to particular individuals, called shamans, the power of expelling this evil spirit by means of supernatural gifts. But if this be true, it prevails only in its lightest form among those whom we visited. In any case, however, the Esquimaux have no medicines, and use no plants or herbs for medicinal purposes. With them, the sweat-bath is the general preventive, and also the general cureall in case of sickness, but only indulged in by the males. What cure is used by the females in cases of sickness, is unknown to us.

In taking a sweat-bath, a large fire is built in the Kashima, the men remove their clothing, and in a short time so intense a heat is produced, that they cannot breathe except through tufts of moistened grass placed between the teeth, while the perspiration streams from their bodies. In this plight they leave the Kashíma and sit in the cold air or dive into the river, and we were told that in winter it is a very common sight to see them roll in the snow immediately after taking such a sweat-bath. But, while the principle of the sweat-bath may be correct, there is no doubt that it is overdone by the Esquimaux. Where this severe process is carried out by the same person every day and even twice on one day, enervation and even worse results must follow. Hence it is that the old men suffer greatly from asthma and consumption. The young men

do not visit the Kashíma as much as the old men, among whom some frightful specimens of humanity are found. Imagine an old man, his body drawn together by age and disease, his bare face wrinkled into a horrid, satanic expression, and you have the picture most frequently seen in these sweathouses.

FOOD OF THE ESQUIMAUX.

In every country Providence has provided some staple article of food. We have wheat, and from flour various articles can be prepared and baked. The desert has no wheat, but there dates are found which can be prepared in many forms. Alaska produces neither wheat nor dates, but its rivers teem with fish, which are of such a nature as to form a very excellent and nourishing food. Of the different varieties, the best is the king-salmon. The largest specimens of these which we saw, weighed forty-one pounds and measured four feet in length. The next in excellence are the salmontrout, weighing about four pounds on an average. Their color is of a bluish-green on the back changing gradually to a silvery gray on the belly. Extending along the side is a seam-like streak, which appears as though the skin were sewed together.

A large fish, but not of so excellent a quality, is the silver salmon, distinguished from the kingsalmon by a silvery tinge on the tail.

MANNER OF CATCHING FISH.

As a rule, the Esqusmaux use no hook and line, but either a gill-net or a trap. The gill-net is square, and constructed either of twine bought of the trader or of leather straps cut from the tanned hide of some animal.

Starting out in his kayack, the Esquimaux stretches his net in the river, pieces of wood or bladders filled with air keeping it upright. As the net travels along with the tide or current, he paddles his kayack from side to side, and as soon as he sees a float disappear, he knows that a fish, swimming along, has come in contact with the net, and in endeavoring to pass through a loop-hole has been caught by its gills. The net is drawn up, the fish secured by grasping the head tightly, and the fisherman begins to belabor it until it is dead.

The trap is constructed of light strips of pine-wood, bound together in the shape of our twine fish-nets, the one section fitting into the other, with a hole sufficiently large to permit fish to enter but not to pass out. These traps are usually set at low tide, the fish come up the river with the in-flowing tide, and after the waters have receded, the trap and its contents are easily drawn out to dry ground, where the butchering takes place.

WAYS OF PRESERVING FISH.

The Esquimaux are very provident. Immense

quantities of salmon are caught during the summer, the most of which are dried on a frame called a "curvat." And in fact, every part of a fish is used for some purpose or other. The salmon-roe are first dried, then buried in the ground, after which they are boiled and eaten. The heads and tails are likewise buried for winter use. When on our bidarka journey, the men several times secured more fish than they could use. But they solved the difficulty by eating the heads, the eyes, and a slice from the back, and throwing away the remainder.

When whole fish are buried in the ground, they generally select a slight elevation, so that no water can settle in the hole. These fish holes are further lined out with birch bark or with grass matting, and when cold weather comes, the fish are frozen and thus preserved. But at some places we found the people very filthy and careless in this matter. By burying their fish at low places, the holes had gradually filled with water, and while the dead fish were beneath its surface, live "fish" of another sort were floating on the top. But this process of rotting, seemed to be but another way of preserving the fish.

Fresh fish, and those which have been buried, are boiled and eaten without salt. Dried fish are eaten without any further preparation, except that they receive a very light smoking.

OTHER ARTICLES OF FOOD.

While the fur-seals are found only on the Pribylof Islands, hair-seals come up the bays and rivers and are caught in large numbers. The skin is used for making boots, while the carcass is roasted and oil rendered from it. When fresh this oil is very clear, and has but a slight odor. But after hanging for a long time in bladders, it putrifies, and to the olfactory nerves of civilized people, the stench becomes unbearable. But this again is agreeable to their taste, and serves as a sauce to dried salmon. We were even told that, when an Esquimaux babe wakes up at night and cries, the mother simply allows the child to suck this oil from a bladder, and as the soothing draught glides down its throat, the child gently falls asleep.

Another article of food is supplied by the balooga or white whale. These visit the lower part of the rivers and the sport of capturing them is said to be exciting. The flesh which is cooked and eaten resembles pork. The flippers of this whale are eaten by the white traders also, and are said to be excellent food.

Wild ducks and geese are abundant in Alaska. The first arrive in March, and are killed and eaten in large numbers, until the egg season in May, when the eggs of all manner of wild fowl supp'y another change of diet. During the autumn,

[DECEMBER 17, 1884.

eport of the Missionary Exploratory Expedition to Alaska.

BY WILLIAM H. WEINLAND.

THE SOIL AND ITS PRODUCTS.

At Nushegak and at all the places which we visited the soil appears to be good, being of a rich dark loam. Mr. Clark has a small garden, in which he has successfully raised potatoes, lettuce, radishes, turnips and peas. Cabbage does not come to a proper head, but the leaves when boiled furnish a welcome change of diet.

Whether cereals could be raised successfully is still an open question, for thus far no fair trial has been made. One of the traders claimed that he had tried to raise rye and pronounced it a failure. Upon inquiry, however, it was found that he had sowed his rye in the spring, which of course was not the proper time.

It would appear that in the Kuskokwim Dis. trict the season is not too short to allow at least spring wheat and oats to ripen. But the great difficulty preventing the raising of any considerable amount of grain, is the nature of the present general covering of the ground. In most places throughout that portion of Alaska which we visited, tundra or moss abounds, the roots of which are so compact, that even in mid-summer, with the thermometer averaging sixty degrees in the shade, the heat of the sun can not penetrate into the ground to any considerable depth. Removing the tundra and digging down ten inches we found upon every trial that the ground below that depth was frozen olidly, and occasionally we found it difficult to secure the pegs of our tent because of the frozen tate of the ground. On June 6 we came upon everal holes in the ground which were exposed to he rays of the sun, and yet containing large pieces fice. As late even as July, we met on the banks f the Kuskokwim what at first sight appeared to be a large rock, but which on examination proved o be a solid boulder of ice, measuring one hundred paces in length, twelve paces broad and about wenty feet high.

It is claimed by some that this layer of moss can be removed by burning it, in which case the ground would also be warmed and the frost thawed

out to a considerable depth. But we found that, wherever the tundra had been washed away by freshets or otherwise, grass grew luxuriantly. We such as salmon berries growing on the tundral such as salmon berries, blue-berries and huckleberries. These are gathered in large quantities by the natives and preserved in oil. The best variety of berries which we found was on our return to Ounalaska. They are called thimble-berries, very much resembling our red raspberries, and are a most delicious fruit.

Wild flowers of many varieties bloomed wherever we went. Neither of us being a botanist we were unable to classify these beauties of the wild North, but yet we gathered them and have sent our collection to the Smithsonian Institute at Washington.

It was indeed a great pleasure to find the pale and dark-blue violets blossoming along the stream

in the neighborhood of Nushegak, and to hear the robins warbling their familiar notes amid the branches of the trees. But nowhere else did we find these reminders of a warmer clime.

Some miles above Nushegak the pine forests begin, but it is not until many miles inland that trees of any considerable size are found.

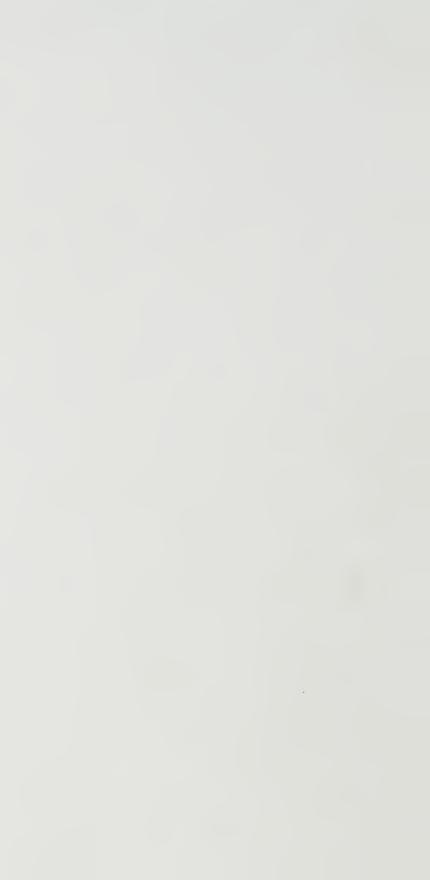
The Nushegak River is about four miles wide at the village. On the west bank a range of mountains, presenting jagged, snow-capped peaks and the craters of extinct volcanoes, forms a picture

Commercial Company. The captain took an inventory of the goods in the store, left the merchandise for the following year's trading, and received the furs collected during the previous year, while the carpenter sent from Ounalaska erected a new store, in which work we assisted. The natives from the nearest village came to watch the white man at work. I counted seventy-three kiyacks on the beach, and from early morning until the dusk of evening, these natives sat on the ground, watching with curious eyes all that was done, for, to the Esquimaux, the white man and his doings are as much objects of curiosity as the Esquimaux and his doings were to us.

There is one feature in connection with this trad, ing-post which illustrates the absolute honesty of the Esquimaux. The store is situated ten miles from Togiagamute, the nearest village, and the trader lives at the village, only going to the store when some natives come to trade. Nothing is ever stolen from the store, and the entire property is left unmolested.

Allexi succeeded in finding four natives to accompany us up the Kuskokwim River for a consideration of twenty-five cents per day each and board. One was an old man, Washillie by nameof a very majestic bearing, high forehead and full beard, one of the only men with a beard whom we met. He traveled almost all summer bare-headed, sat in the back of Bro. Hartmann's bidarka, and gave his directions to the young men. He had made the journey before, and whenever we came to a village, he at once betook himself to the kashima, where some one from the village would bring him food. He never troubled himself about providing provisions for himself; that was left to the young men. But he was ready at all times to help us in our preparations for cooking. As we journeyed along he pointed out to us every village, stream and mountain, and gave us the name of each. The old man looked as though he had gone through many interesting experiences in life, and was of rather a serious turn of mind.





young ducks and geese are abundant.

THE SALMON CANNING BUSINESS.

The canning of salmon is a business still in its infancy in Alaska, but which will soon be the great industry of the country. There is a separate corporation formed by some members of the Alaska Commercial Company, who have a large establishment on Kadiak Island. The Commercial Company as such, have thus far canned no salmon, but their agent at Nushegak has salted several hundred barrels yearly, and shipped them to San Francisco. A canning company was organized a few years ago at San Francisco, with a capital of one hundred thousand dollars. Last spring they erected large sheds at Nushegak, and expected to salt four thousand barrels of salmon. But they were not prepared with nets of sufficient strength, so that while fish were abundant, they were unable to secure more than two thousand one hundred barrels. This year they established a cannery on a small scale, merely as an experiment, but intend to enlarge it next year. The president of the company told us that last year their expenses exceeded

their profits, while this year they expect to make their accounts balance, and if by next year they can make a small profit, they think future success will be assuaed.

The great difficulty is to establish the business, since all lumber, etc., must be shipped from San Francisco. But in the end, salmon can undoubtedly be canned cheaper in Alaska than on the Columbia River, because there the canning companies are compelled to buy their fish from fishermen at high prices, while in Alaska fishermen are hired from San Francisco by the season.

A number of Esquimaux families formed a village near the cannery at Nushagak, received some employment at reasonable wages and were allowed to take home all the fish heads they might wish.

[TO BE CONTINUED.]

His son, Washillie the younger, accompanied us also. He was tall, strong, and of a lively disposition. Being bolder than the others, he was usually delegated to ask for what was needed, and he was usually very quick to tell us that the amount of sugar or buscuit which we allowed them per meal was "meekpha," too small. But we found him a trustworthy young man, and the amount of strength and endurance which he occasionally displayed in paddling the bidarka was truly wonderful.

The name of the third was Tchimeyune. I took a fancy to this young man when I first saw him. He came provided with butcher knife and musket, ready for any emergency, and with his large knife he was always ready to prepare kindling wood. He was quiet, self-possessed, always contented with what we gave him, and him we found to be the most faithful of all in the services rendered

The name of the fourth was Nicholaíou. He was of a bashful, cringing disposition, always afraid lest he might offend us, and to him a smile from us meant a great deal. From him we learned many Esquimaux words, for he seemed to think that we must be able to understand what he said, and in order to assist us, he repeated his words very distinctly, and illustrated their meaning as far as possible by the use of signs. These men came to

the vessel provided with extra parkas, each also

having a skin rain-coat.

Setting out again on Wednesday, June 11, and sailing past the Walrus Islands and Hagenmeister Island, we reached Kuskokwim Bay next morning. At half past seven we passed Good News Bay, having Sugar Loaf Mountain just in sight. The captain placed a man at the bow of the vessel who made constant soundings, for although the shore to the eastward, skirted by snow-covered mountains, was barely visible, and to the westward stretched a trackless expanse of water unbounded by vision, yet the bay was very shallow at some places. At 2:30 P. M. the lead indicated five fathoms of water, and the captain would not venture any farther with the vessel. He ordered the anchor to be dropped and a long blast of the whistle to be blown as a signal of his arrival. In a very short time several white men and about twenty Esquimaux were seen approaching the vessel in five large skin boats, called bidàrakas. These white men proved to be the traders of the Alaska Commercial Company who had come down the river with their cargo of furs and to receive merchandise in return. Among their number was Mr. Sipary, a Finlander, who had been in charge of the tradingpost at Kolmakovsky, about four hundred miles up the Kuskokwim River. He returned with the Dora on her homeward voyage to San Francisco, where he is now spending the winter. He took with him the son of the Russian trader, Mr. Dermentofy, to be educated at San Francisco. We learned later that Mr. Dermentofy regretted very much not having known that we proposed opening a mission school in Alaska, for had he known of it he would have kept his son at home a year longer, and then given him into our charge.

By 8 P. M. the traders were ready to set out for the shore, and we bade farewell to Capt. Hague and the *Dora* and accompanied them. We traveled in our bidarkas, and were glad to find them so comfortable.

To think seriously of looking for ominous signs in the shapes of clouds, would be foolishness. But as we journeyed up the river that evening, and the clouds became illuminated by the rays of the setting sun, there appeared to my imagination amid the clouds the shape of a church, even the steeple being very distinct. At once I thought of our mission chapel of the future, and although the seeing of such outlines depend in a great measure upon the imagination, yet the vision was encouraging. At 11:30 P. M. we reached the shore, and at 1:15 of the following morning we sat down to a midnight meal.

[TO BE CONTINUED.]

BETHLEHEM, PA., DECEMBER 24, 1884.

Report of the Missionary Exploratory Expedition to Alaska.

BY WILLIAM H. WEINLAND.

It frequently happens that the traders can not transport all their merchandise up the river on the first journey, and hence they have erected a ware-house on Kuskokwim Bay, in which they store their goods and return for them later. Arrangements were made for us to sleep in this ware-house the first night after leaving the vessel; but we were anything but comfortable, being unable to keep warm. For our guides we put up our tent, but next morning we found that this was a wrong step, and calculated to cause us much trouble, for our men had head and body lice. As a boat returned to the vessel next morning for more merchandise, we sent a note to the Captain requesting him to send us some camphor, as a protection against vermin, and received a box of blue ointment instead. We also sent to the vessel our last letters to our friends at home which we could write before returning.

The wind blew briskly from the north, so that it was impossible to proceed, and for six days we were weather-bound at the ware-house. Letters received from the Alaska Commercial Company

informed the traders who we were, what our mission was, and instructed them to receive and entertain us as their guests, which they did to the best of their ability. They had brought with them only a scanty supply of provisions. fresh wheat bread was soon exhausted, after which we had bread baked of the coarsest graham flour and dried in an oven until nothing could have been harder than no bread at all. However, duck, goose, and swan eggs were abundant, the only difficulty being that the hatching season was at hand, and great care was necessary in choosing and opening the eggs. As soon as the supply of ham was exhausted, we were compelled to be content with wild fowl; but in the breeding season such diet is anything but agreeable. We longed for fresh fish, but none were to be had, and the nearest village was at least ten miles distant. The natives meanwhile were satisfied with balooga or white whale, the flesh of which resembles pork, but has a disagreeable flavor. However, although for the time being we did not fare very sumptuously, we employed the time in making an examination of

THE SURROUNDING COUNTRY.

We found the land for about fifteen miles eastward very flat and marshy, resembling a large meadow, with frequent slews and gullies, which were filled with water at high tide, but empty and impassable for mud at low tide. I tried to make several excursions into the interior, but constantly sank above my knees in the marshes, and often found great difficulty in crossing and recrossing the slews. The Shinet, a branch of the Kuskokwim, and on the banks of which the ware-house is

built, is so winding a stream, that, after traveling several miles inland, as it seemed, we found, on alighting from the bidarkas, that we were but a short distance from the ware-house.

There had at one time been a village near the mouth of the river, called Shineagamuk, but at the present time it is deserted. Several graves which were found proved very interesting.

GRAVE OF AN ESQUIMAU CHILD.

The Esquimaux do not bury their dead below the surface of the ground. This may be occasioned by the difficulty experienced in digging a grave in the ground which is for the most part frozen, and because a grave even when dug would soon fill up with water. Hence a rude coffin is constructed from roughly hewed planks, and placed several feet from the ground on stumps or logs, This is the Esquimau grave in general. But the child's grave which we saw was neatly constructed, placed on a stump, and the covering securely fastened down by cross pieces placed over the top

and mortised into uprights planted firmly into the ground. On the top of the coffin were a number of models of birds carved out of wood. Notice the similarity of ideas expressed: the Esquimau places the model of a bird, at the grave of his child. Civilized man expresses probably the same idea of innocence by the model of a lamb carved out of marble.

GRAVE OF AN ESQUIMAU MAN.

Near by these was another grave, that of a man, which was even more peculiar. The long, rude coffin was lying on several logs, while there were also logs placed against the sides to prevent the wind from uncovering it. Very strange to say, all the hunting implements and other articles used by the man during life-time had been placed at the grave, according to their custom. At this one grave I found the following articles: Steel ice breaker, harpoon reel, bow and arrows, stone lamp, spears with ivory points, double and single paddles, dog sled with runners of bone, bidarka, frame of drum, iron kettle, wooden provision dish, a knife, a wooden mask, wooden hat, wooden dipper and an old musket. It would be considered a sacrilege to remove any of these articles, and there they rust and rot, unused and untouched.

The reason for putting these articles at a grave, seems to be the following: They believe that the spirit leaves the body and exists in the spirit world, which is a region similar to the happy hunting-ground of the American Indian. Employments are the same beyond the grave as during life-time, and the skill once attained is possessed forever. But it may happen that the spirit has need of the implements onceused in this world, and if so, they are placed where they will be most conveniently found.

A FUNERAL.

In this connection I am reminded of a funeral which we saw later. The rude coffin was constructed as before described, and carried to a short distance from the village, where it was placed on logs. Then the funeral procession moved to the grave. The corpse was lying on a piece of grass matting, an Esquimau seized each corner of the matting, and the four pall bearers marched at the head of the procession. Following these, came an old woman, leaning on the arm of a young man. Next followed four children, walking two and two. A number of people, men and women, observing the same order, walked along slowly, and with the rest, wept bitterly. At the end of the procession came a number of men, each one bearing some article to be placed at the grave. Other clothing were put on the corpse before it was placed in the

coffin, the coffin was covered, and the company dispersed.

From the traders we learned the fact that has been handed down by the Russians, that thirty years ago small-pox raged among the Esquimaux, in consequence of which they died in large numbers, but that ever since that time the people have been free from this and all similar epidemics. Writing this after having spent two months in the midst of the natives, I would say that lung and throat diseases are the most prevalent amongst them. They take no care of their health whatsoever, sitting on the damp, cold ground, coughing all the while as though they might choke instantly. The men and boys even frequently sleep on the ground in the open air, with nothing under or over themselves except their scant clothing, all of which is sufficient to ruin the strongest constitution. We were informed that many die yearly from hemorrhages of the lungs, and we frequently met old men who seemed to be suffering in the last stages of consumption. But upon careful inquiry, we came to the conclusion that chills and fever are of very rare occurrence. The climate seems to be healthy, and while the natives are generally healthy, they would be more so if they took the proper care of themselves. They came to us several times, complained of this or that ailment, and begged for medicines, but not being provided with proper medicines, we could not give them anything calculated to cure. However, the people are in need of medical advice and assistance, they have great confidence in the white man, and we hope to win their hearts by attending to their physical ailments, and thus directing their attention to their spiritual wants and the great Physician.

STATURE AND FEATURES OF THE ESQUIMAUX. We have seen how the Esquimaux dress, how they live, of what their food consists, and it remains to draw a picture of the people themselves. The Esquimaux of Greenland and Labrador are very small of stature, averaging not more than about four feet. But the Esquimaux of Alaska are taller, averaging about five feet five inches. We met a few men who were fully six feet tall, well proportioned and very muscular. The women have very small and delicately shaped hands, and are not as tall as the men, but very muscular, for, after their manner, they work hard and are careful house-keepers, providing well for the wants of the family. The features of the Esquimaux vary. Some have such flat noses and high cheek bones that a spirit level placed on the nose, would touch both cheek bones. But while these are exceptions, yet almost all have full, round faces, showing that fish diet agrees well with them.

APPEARANCE OF INGALICKS.

The Indians of the interior are called Ingalicks, and several came down the river with the trader from Nesale. There is a striking difference between their appearance and the appearance of the Esquimaux. While the round features of the latter cause them to be rather stupid looking, the forhave sharply defined features, moustaches of which they are very proud, and altogether are more intelligent looking. But appearances are often deceptive, and most of the Indians whom we saw were remarkably lazy.

MANNER OF WEARING THE HAIR.

Many of the male Esquimaux wear their hair long, never allowing a shears or knife to touch their beards. Upon this point they are superstitious, for they suppose that if they once allow their hair to grow long, death would instantly

ensue if they were to cut it. And since no brush or comb touches their heads the hair hangs in tangled masses. Others again cut their hair, but in a very peculiar manner. On the top of the head the hair is shaven as close to the skin as possible, while around the entire head a ridge of hair is allowed to grow, presenting an appearance somewhat similar to the monks of the Middle Ages, with one exception—the most horrid looking bangs are allowed to hang over the forehead and into the eyes, giving the person a truly idiotic appearance. The women frequently comb and plat their hair, presenting a neat, tidy appearance. But many of them entirely neglect such matters of personal neatness, and their hair presents a spectacle suggestive of a bumble-bee's nest. The heads of many men, women and children look as though it had snowed recently, or as though they had been powdered, being covered with lice eggs. And here a fact may be stated which we learned later upon our journey. The Esquimaux are so tormented with this vermin that they seem to know no means of ridding themselves of them so effectually as to eat them. While journeying up the river we stopped at Tahariatoriamute, and while our dinner was preparing, one of the traders called my attention to a mother sitting on the ground and holding her son on her lap. Having her arm around his neck she held his head firmly and was busily engaged plucking the lice from his head and eating them one by one. Pulling out my watch I timed her, so as to be able to present definite figures, and in four minutes her hand traveled from her son's head to her mouth twentyfive times. She continued the operation, but I could watch no longer. Surely these people are sadly in need of combs and instructions how to use them to their own personal comfort.

It is a strange fact that the Esquimaux are pected several times that he would request Bro. Hartmann to marry them. But these traders say that they can not regard Alaska as their permanent place of residence, and they hesitate to bind themselves for life to these women, for they would be ashamed to take them to the States and recognize them as their wives. When Bro. Hartmann offered to baptize the children, Mr. Lind hesitated, saying that he preferred to wait until Missionaries would arrive, who would likewise educate the children in the Christiau faith.

Brother Hartmann succeeded in taking a number of interesting photographs while we were stopping at the ware-house, of the natives, and of the ware-house itself. Although we were supplied with dry plates, yet some difficulty was experienced in developing the negatives, for it must be done in a dark room to which no white light can possibly penetrate, and such a place was difficult to find. The night was at no time dark enough to allow the work to be done in our tent, as we had planned to do. But we usually managed to darken a corner of a room, and the work progressed without any serious hindrance.

FAVORABLE WEATHER.

The traders were ever on the watch for a change of wind, which would make it possible to proceed on our journey. On Wednesday morning, June 18, we were awakened at half-past one o'clock, and informed that favorable weather had come at last, and that we would start in a short time. Preparations for departure were hastily made, and at 2:15 A. M. the fleet of five bidaraks set sail. A bidarak is a skin boat, constructed on the same principle as the kiyack and bidarka, but open at the top, supplied with sail and oars, and intended for transporting merchandise. As Mr. Lind was in need of rowers, we traveled on his bidarak, and our guides assisted in rowing, while our bidarkas were taken in tow. But we found our early morning ride very trying. The air was raw, we soon began to feel the need of substantial food, and the bidarak, being filled with boxes and barrels, afforded anything but a comfortable seat. The sun rose at twenty minutes of three, after which the air gradually became warmer.

To speak of going only to the next village, however, was very misleading, for that actually meant a ride of five hours. As we journeyed on, we could see that much drift-wood was scattered along the bank. Here was a lone grave, there a deserted village, or a single dwelling. At about seven

THE MORAVIAN.

BETHLEHEM, PA., FEBRUARY 11, 1885.

For THE MORAVIAN.

Report of the Missionary Exploratory Expedition to Alaska.

BY WILLIAM H. WEINLAND.
PROGRESS UP THE RIVER.

Thus far we had met with no trees; but on Thursday, June 19, we passed the first low brushes, which gradually gave place to good sized trees. During the afternoon of the same day our small vessels sped rapidly through the waters before a stiff breeze. About four o'clock we turned from the river proper into a narrow but very long channel, thus shortening our journey by many miles, since some distance farther on the river makes an abrupt turn from North-north-east to East. six o'clock we reached an excellent camping place, and there we pitched our tents for the night, the soft tundra making a most excellent bed. The next morning found us on our way bright and early, intending, if possible, to reach Mumtrekhlagamute by noon. The weather, tide and wind were in our favor, so that we were able to make splendid headway. Whenever a sudden gust of wind struck the sails, causing the boat to lean rather far to one side, the Esquimaux, who feel quite at home in their small canoes but not in a large boat under sail, moved hastily to the lightest part of the boat, fearing lest there might be an upset.

After leaving the narrow channel, we once more found ourselves in the river proper. But it was simply impossible to determine the width of the river at this point, for our course wound hither and thither between the many islands with which the river is studded. Gradually we found the country to be more thickly timbered, many of the islands being covered with young birch trees, growing so close to each other, that it was impossible to see through the forest.

We passed by several villages, Lomavigamute and Napaskiagamute, both situated as near to the water's edge as possible, and each having about one hundred and twenty inhabitants.

MUMTREKHLAGAMUTE.

About ten o'clock a new picture suddenly burst upon our view. Before us, at a distance of six or seven miles, with a picturesque background of pine trees, stood the habitation of civilized man, a very welcome sight indeed, after passing by miles upon miles of country which bear not the foot-prints of

Any human being. By eleven o'clock we reached Mumtrekhlagamute, the first trading post of the Alaska Commercial Company on the Kuskokwim River, thus completing a journey of one hundred and fifty miles from the mouth of the river.

OUR RECEPTION.

There was one man among the party who was now brought more prominently to our notice. He is rather below the medium in stature, but strongly built, full round face, clean-shaven, and of a quiet, majestic bearing. I refer to Nicholi Komolkoshen, the Esquimau trader who has charge of this first station. Nicholi at once took us to his home and endeavored in every possible manner to make us welcome and comfortable. But our eyes opened with astonishment as we entered the house. Instead of the hovel which the Esquimaux usually inhabit, Nicholi has a comfortable log building, divided into living-room, bed-room and kitchen. The furniture is all home-made, but it serves every purpose, and displays no small amount of workmanship. A few Russian books and papers adorn a shelf in one corner, while a guitar hangs against the opposite wall. Four clocks, of as many different shapes, and indicating as many different hours of the day, adorn the several rooms. But having found one which indicated the same time of day as did our watches, we were quite satisfied, and pleased to find that standard time has found its way to Alaska also. The floors are covered with neatly woven matting of grass, spotlessly clean, and serving every purpose of a carpet.

While we are observing all this, a woman, in appearance not at all unlike the sisters of our Church in years gone by, enters and shakes hands with us. She is neatly attired in a calico dress, a spotlessly white kerchief pinned around her neck and shoulders, and her hair carefully combed. From her face you read that she possesses a sober, quiet and even disposition. Accompanying her is another lady, dressed in a garnet ladies' cloth dress. She likewise welcomes us with warm and hearty handshaking, and then presents her little boy of perhaps five summers. The little man is neatly dressed and combcd, his face wearing a pleasant smile, a great contrast to the sober, joyless sountenance of his mother. Mr. Lind informs us that the first is the wife of Nicoli, and the second the wife of Mr. Sipary, and that both are Esquimaux. The cloth is at once spread, fresh bread and good butter brought, tea prepared, and we are invited to sit down and partake of the refreshment. Nicholi assumes the character of host, and exerts himself to the utmost to make our stay both pleasant and enjoyable. Mr. Lind explains that he has received explicit instructions from the Company to entertain us hospitably, and makes many apol-

ogies for being unable to do more for our comfort.

But my reader will agree with me that these apologies were quite unnecessary. When we at first saw how the Esquimaux generally live, we could not picture to ourselves the circumstances which would induce us to enter one of their dwellings with the intention of remaining there for any length of time, much less did we ever think of taking a meal with the Esquimaux. But how different the circumstances here! The house a very picture of neatness, the victuals clean and appetizing!

NICHOLI'S HISTORY.

Nicholi's history is quite interesting. If we ever doubted the fact that he is a full blooded Esquimau, these doubts were entirely removed, when, on our late travels, Nicholi presented his brother to us. The two resemble each other very much, both in the general outlines and in the expression

of their faces. But this brother lives as the Esquimaux generally do, and while stopping near his dwelling, we saw another article of food which is greatly relished by the Esquimaux, a number of squirrels had been killed, the skins and entrails removed, and the remainder, head, eyes, tail and legs, put into a pot and boiled for dinner. But Nicholi has had the advantage of good training. He was raised in the family of a Russian by the name of Lukeen, who is said to have been a very clever man, and at that time a trader under the old Russian Fur Company at Kolmakovskey. From this trader he learned the use of tools, to read and write the Russian language, and a good insight into the trading business. Later he became the pupil of a Greek priest, who educated him and another young Esquimau with the idea that both should become Greek priests also. His companion has followed the path marked out for him, and is now a priest of the Missionary order on the Yukon River. But for some reason or other, Nicholi has never served the Greek Church in any other capacity than as deacon. He has traveled considerably in Alaska, having visited Fort Yukon, 1,500 miles from the mouth of the Yukon River, St. Michaels, situated at the mouth of the same river, Nesale, 600 miles from the mouth of the Kuskowim River, Nushegak, Togiak, and he has even been to Kadiak Island, situated on the North Pacific Ocean. This he himself told us, pointing out the places mentioned on our map. His business as a trader takes him on a long journey every winter across the peninsula lying between the mouth of the Yukon and the mouth of the Kuskokwim Rivers, and to Nunivak Island, situated in Behring Sea, to which he crosses over the ice.

HIS BUSINESS QUALITIES.

Taking everything into consideration, Nicholi's business qualities are remarkable. Last year 9,000 furs were shipped from the three trading posts on the Kuskokwim River, of which 4,500 came from Nicholi's station, being as much as the combined amounts which the two white traders shipped. But, while he makes a good living and last year managed to save about eight hundred dollars, he does not demand such exorbitant rates as the white traders do. Consequently he is highly respected by his fellow countrymen, while the white traders are frequently hated by them.

Strange to say, the Esquimau has a pretty correct idea of the value of things, and he is only satisfied when he receives the full value of his goods, but more than this he will not take. We had an opportunity of putting this to the test, when, upon our return journey, we traded with them for various articles. For instance, if they choose tea in exchange for something which we wished to have, we continued pouring the tea into their hats to whatever they brought to contain it, until they called out "Toai," (enough) and in no case did they demand more than a reasonable amount.

In the trading business, money is only used at the lower stations, Ounalaska and Nushegak. At the upper stations, the native brings his furs to the store, and in return receives whatever he wishes to have. If he buys on credit, he is charged with the articles, valued at so many furs.

A SURPRISE.

A Wheeler and Wilson No. 8 sewing machine had been brought up from the vessel, and we supposed that it was intended for one or the other of the white traders. But we were mistaken. Nicholi formed the plan that he would purchase a sewing machine for his wife, and this one was accordingly sent to his order. Of course, he did not understand its management, and he was unable to

read the English instructions accompanying the machine. Hence, he appealed to us, and after several lessons from Bro. Hartmann, he was prepared to learn its management in all its details from experiments and experience.

A MUTUAL UNDERSTANDING.

Several curious incidents happened during our stay. One morning our four guides declared that they would go no farther, and insisted that the shortness of the season demanded that they should return home immediately. This looked serious to us, for on the one hand, we were anxious to visit Kolmakovsky and examine its situation, and yet on the other hand we felt that perhaps the natives knew best when we should start back, for there was a long distance lying between us and Nusher

gak, and if we should miss the vessel in August, we would be compelled to remain there over winter. But Nicholi took the matter in hand and argued the point for us. The scene was amusing. Their tongues flew rapidly, each one endeavoring to outdo the other with much talking, and wherever Mr. Lind could get a word in edgewise, he reinforced Nicholi in the Russian language. Our men brought forward one argument after the other. First, the season was too short to go farther. Nicholi disproved this point. Then, we did not have provisions for so long a journey. Nicholi informed them that we were prepared to purchase from each trader whatever we needed. We agreed to furnish them with provisions from day to day, and to procure a tent for their exclusive use. And finally they demanded fifty cents each per day for their services, and here they were shown that the traders never paid more than twenty-five cents, and that they must be satisfied with the same from us. After much persuading, they agreed that old man Nashillie should remain at Mumtrekhlagamute until our return, and superintend the recovering of one of our bidarkas which was sadly out of repair, while the others should accompany us to Kolmakovsky.

[TO BE CONTINUED.]

THE MORAVIAN.

BETHLEHEM, PA., MARCH 11, 1885.

For THE MORAVIAN.

Report of the Missionary Exploratory Expedition to Alaska.

BY WILLIAM H. WEINLAND.

A MIDNIGHT DISTURBANCE.

About midnight of June 25 we were aroused by a noise outside of the house, and going to the window, we saw a number of men and dogs walking away in different directions, showing that whatever had been going on, all was now settled. Inquiring next morning as to the cause, we were told that Fetka had won a wife. Being unable to comprehend the full import of this information, we inquired for further particulars, and received the following: Fetka is Mr. Lind's interpreter, and is an Esquimau. A native from the interior had come down the river with Mr. Dermentov, bringing his young wife with him. Fetka fell in love with her, and, according to the usual Esquimau custom, asked her if she were willing to leave her present husband and become his wife. She being willing, the question was settled by the two men, not in a bloody fight, but in a friendly tussle, the rule being that whoever can throw his antagonist to the ground, wins the woman's hand. Fetka

Mas successful, and consequently he became the happy bridegroom. But in our opinion, the woman made a very poor exchange. She herself is young, her former husband is jocund, while Fetka is old, and is also said to be blind. But strange to say, there seemed to be no feelings of jealousy or of animosity between these two men. After we again resumed our journey, they sat side by side in the same bidarak, both acting as though nothing had happened, the late husband evidently thinking that he could procure another wife as easily as he had lost the last.

THE "EKORUSHA."

Strange to say, that, while the Esquimau cares not to hoard riches, yet he is possessed of a desire to make for himself a name amongst his fellowmen. In order to accomplish this object, he spends several years in collecting whatever is of use or value—deer-skins, parkas, kiyacks, knives, etc., etc. To accumulate these articles besides providing for the absolute necessities of himself and family, often requires years of toil, and the most pinching self-sacrifice. Then it is announced beforehand that at a certain time, generally during the autumn or winter, he will play "Ekorusha," to which every one, from far and near, is invited.

The festival is usually held in the kashima, and continues for several days, during which games are played, and the company enjoys a grand feast, all

at the expense of their aspiring host. On the last day of the festival, the goods which have been accumulating for years are given away as presents, the oldest men in the company and those who have come the greatest distance receiving the most valuable articles. The idea of this partiality is, that, while the young men can supply their wants from the chase, the old men are no longer able to do so, and therefore stand in greater need, and by giving large presents to those from a distance, the givers' fame will be carried so much farther.

Entire villages will also agree to play an annual "Ekorusha," and invite each other; such games being at the public expense and all the citizens expected to contribute. But the largest and most important of these village-games occur every ten years, when there is a general invitation given to other villages to attend.

Two men may also agree to play the game between themselves, in which case the manner of procedure varies somewhat. Each sends the other a wooden model of whatever he wishes to receive as a present, and both are bound to give whatever is asked for, no difference how hard it may be to part with the object. They may play a second time, and the loser of a valuable article in the first game may win back something of equal value, but never the same article, the fact of its

being a present forbidding him to ask it back again.

CARE FOR THE HELPLESS.

When a man becomes tired of his wife, he drives her and her children from his home. But the woman is not allowed to suffer want, being at once received into some other family, and she and her children provided for, until some other man wishes a wife, when he cares for the children as though they were his own. We were told that it happens rarely that an Esquimau raises his own children.

In this manner also, and with the tenderest care that their rude manner of living can produce, the aged and the helpless cripples are provided with the necessaries of life and their every want supplied. In this respect the Esquimaux present a great contrast to the Indians living in the Southeastern district of Alaska. Dr. Sheldon Jackson tells us that these cruel barbarians think it proper to take their parents after they become aged and feeble, and therefore unable to care for themselves, to lead them out into the forest and there to dash out their brains by means of a club or stone.

But the Esquimau goes still farther than merely to care for the helpless during life-time. He thinks that one who was a helpless dependent in this world, is a helpless dependent in the hereafter also. But how to get assistance to one who has passed from this world of material existence? They cut the Gordian knot by adopting some one into the place of the departed, and then care for this substitute exactly as they did for the invalid, and suppose that the benefits of these kind offices will extend likewise to the needy in the next world.

THE ESQUIMAU SUPERSTITIONS.

The Esquimaux are superstitious, but their superstition is of a mild form, and extends only to certain circumstances.

For example, they entertain strange ideas with regard to the use of iron and steel instruments at certain times. Should a white whale be killed, no knife or other iron instrument dare be used in dissecting it within three days after its capture. Should this precaution not be heeded, they are certain that the careless person will die immediately. So, likewise, with the use of a saw or axe near where fish are usually caught. They are certain that the person sawing or cutting wood near s ich a place will drop down dcad, and besides, no fish could ever be caught there again. Wedges of stone or bone may be used in splitting wood at such places with impunity, however. An axe should never be used for cutting a hole through the ice for the purpose of fishing, for the fish will not approach a hole cut with an axe. For this purpose long, narrow, steel chisels, fastened to a

pole, are used.

As has already been stated, if a man once allows his hair to grow long, he dare not cut it, lest he drop dead on the spot. From Mr. George Langtray, a prospecter for gold, we learned that this same belief is entertained by the Indians in the An old Shaman, with long, tangled South-east. hair, had been guilty of some misdemeanor, and the officers of a revenue vessel sentenced him to have his hair cut short, and to be imprisoned for a given number of days. The natives were all called together, and the announcement was made to them that the Shaman's hair would be sheared off, to which many in the crowd protested, declaring that he would fall dead. But the work was begun. Lock after lock of hair rolled to the ground, while the natives stood around with bated breath, expecting the Shaman to fall to the ground as his hair was doing, but they looked in vain. Upon the completion of the work, they still declared. "He will drop dead," or "Just wait until he goes out in a kiyack; the kiyack will surely strike a stone and the man be drowned."

It is needless to say that at latest accounts the Shaman was still living.

MANNER OF DRYING FISH.

Nicholi had several men busy during the spring and early summer catching fish, and several women engaged in cleaning and drying them. For the purpose of dissecting fish a knife having a slate blade was formerly used, the shape of which was that of a segment of a circle, the straight back being fastened into a wooden handle. But the traders have introduced steel knives of the same shape. With a few dexterous slashes the body of the fish is cut open and the entrails removed. The back-bone is cut out, and with it come all the other bones. The next step is to divide the fish lengthwise into two parts; but this division extends only as far as the flesh, care being taken not to cut the skin on the back. Laying these halves apart, what constituted the back, now forms two thick ridges of meat—too thick to dry thoroughly. Hence, a strip is cut from the thick part of either side, tied, together, and hung in the sun to dry. Parallel incisions about two inches apart are now made in the meat, across the body of the fish, the knife being held at an angle, so that, when the fish is hung in the sun to dry, these slices hang apart, and the drying process is hastened.

Were the climate warmer, these fish hanging in the sun would be apt to spoil, for not a grain of salt is put on them. But, since the thermometer seldom rises for any length of time above 65° Far., the fish remain perfectly good, and furnish a delicacy which the trader on his long sled-travels in winter is glad to purchase from the natives.

We were told that on the Yukon River the na-

tives thoroughly smoke all their fish. Towards the close of the fishing season (from July 1 to 15) we found at almost every village along the Kuskokwim, small fires smouldering under the drying frames, from which the fish received at least a slight smoking.

CLIMATE AND LENGTH OF DAYS.

During our stay at Nicholi's the thermometer ranged at 1 P. M. from 60 to 62 degrees above zero, while during the early morning and late evening hours, the temperature usually fell to 51 and even as low as 47 degrees above zero. Upon inquiry we learned that the temperature during winter usually falls to 45 and 50 degrees below zero. But an abundance of fuel can be procured from the forests growing near the station, and from the large quantities of drift-wood lying along the banks, so that there is no occasion for freezing.

On June 21 the sun disappeared entirely below the horizon at nine o'clock, sixteen minutes, thirty seconds. At no time during our stay was it so dark as to be impossible to read small print in the room without the aid of a candle.

Of course the nights in winter are correspondingly long, the longest probably being nineteen and a half hours. The traders provide themselves with a sufficient quantity of starlight oil from San Francisco, while the Esquimaux make for themselves stone lamps in the shape of saucers in which seal oil or some kind of fat is burned by means of a crude wick.

A GREAT PEST.

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Blankets, mattresses, etc., placed on the floor of the "living" room in Nicholi's house, formed comfortable beds for us during our visit. But there was one small creature which was a great pest, both by day and night, viz., the mosquito. On the evening of June 21, I killed one hundred and three mosquitoes at the two windows of our room, and Bro. Hartmann went over the ground once more after I had finished and killed seventeen more. But in spite of this wholesale slaughter, a few were left to disturb our slumbers.

Mrs. Sipary kindly made us each a conically shaped veil, reaching below the shoulders, of mosquito bar which a friend had kindly supplied us with. With this netting over our faces and gloves on our hands, we could walk about during the day, but not otherwise. Whenever the weather became warm and there was no wind stirring, the mosquitoes became particularly troublesome, their savageness increasing almost to that of hornets immediately after a rain. On windy days, or when on the river, where the wind had full play, we were troubled less by them. We heard much of the sand-flies, which were said to be far worse than mosquitoes, but we saw very few.

It is the object of these articles to set forth the plain truth regarding the natives as we found them, and to use plain language in its presentation.

Hence, one fact must be noted, which we were very sorry to see. Although the Alaska Commercial Company ships no liquors of any description to be used in trading with the natives, yet a few bottles containing intoxicating drink were brought along on the vessel. On several occasions two of the traders were very much under the influence of the liquor, while the third had been imbibing somewhat too freely also. The bottles were soon emptied, the traders had a "good time" while it lasted, and then there was an end of it. But we regretted very much to see those who should exert a better influence, set such a bad example, and especially that the temptation was placed in the way of the Esquiman trader, who, of course, copied the example of the civilized traders in this respect as in everything else.

[TO BE CONTINUED.]

Report of the Missionary Exploratory Expedition to Alaska.

BY WILLIAM H. WEINLAND.

OUR JOURNEY TO KOLMAKOVSKY.

Various things remain to be said of Mumtrekhlagamute, but we will stop here once more on our return journey, and now hasten on to Kolmakovsky, which place we have been invited to inspect and see if the location is suitable for our Mission.

On June 25 the traders finished sorting their goods, the biderakas were reloaded, and at 4:15 P. M. we again set sail. As we progressed up the river, we advanced farther into the timber regions, and the scenery increased correspondingly in beauty. But to one unacquainted with the river, it appears like a labyrinth, with its many islands and numerous winding channels. Here the current rushes along rapidly, sending a violent stream against the high bank, which is thus gradually being undermined. Quite frequently a heavy thud, sharp creaking, and a violent splash are heard, and we find that the bank being undermined too far, has fallen into the river, carrying with it large trees. As the current swings to the opposite side of the river, the ground and sand are washed ashore, and there the work of Nature proceeds, on the one side tearing down," on the other filling up.

Our progress was necessarily slow, for occasionally the wind died out, the sails had to be taken down, and the men were sent to the oars. But

rowing is a slow and tedious work. Hence, whenever the banks were of a suitable nature, the men jumped neck-deep into the water, waded to land, and with a long rope fastened to the mast, towed the boat along in canal-boat fashion.

On the evening of June 27 we approached a village called Kikklitachamute. From a distance we could see a large number of men standing on the roof of the kashima, watching our approach. No sooner were they certain that we would stop for the night at their village than the whole company of men came down to the bank, and as each advanced, cap in hand, he shook hands with us, greeting us with a friendly "Tshamai," (how do you do!) If we were first to say "Tshamai," the answer was a slow, but very cmphatic and long drawn out "e—eh."

One old man brought his two sons, and with great pride, presented them to us. And indeed, he had reason to be proud of them, for they were manly looking fellows, strongly built, with ruddy cheeks.

ESQUIMAU MONUMENTS.

Our attention was soon attracted by a collection of strange figures standing in about the center of the village. With foot-rule, note-book and pencil we will examine some of them, and learn their meaning later.

A wooden post painted red, one foot wide, four and a half feet high, is planted in the ground, and carved into the shape of a man. The eyes, nose and mouth are formed by pieces of ivory, cut somewhat in the natural shape of the parts they are intended to represent, in the case of the eyes the nails fastening the ivory answering for the pupils, and giving a semblance of life. On the head is a cap made of the skin of a duck, with feathers still intact, and ornamented with beads of various colors. Around the neck is a necklace of beads, and a pair of blue spectacles, at the sides of which are wire screens, the glasses having been worn in winter to prevent snow-blindness. To the shoulders wooden arms and hands are fixed, and to the palm of the right hand a tobacco box has been nailed. Back of the wooden figure a long pole has been stuck into the ground, leaning a little forward, and surmounted by a wooden sunshade, which is thus supported directly over the head of the figure.

DESCRIPTION OF ANOTHER FIGURE.

High wooden post carved in human shape, wooden hands, eyes, nose and mouth of ivory. The head is covered with a cap made of many circles of small beads of various colors, but the colors so arranged as to form some design. To the lower side of this cap are fixed long strings of beads, resembling ribbons about two inches in width, and

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hanging one on either side of the face. Around the neck a wide necklace of variously colored beads, to which is attached a small bell. To the right hand are tied a spoon and a wooden basket or bucket. To the left hand is fastened an ivory knife in the shape of a bowie-knife, but as we learned later, used to draw figures on the sand in relating their legends to children. The body of this statue is covered with a calico garment. Across the front is a long strip of board, on which is fastened a belt formed of about three hundred sets of deer teeth. This article is usually an heirloom to the oldest daughter, handed down from former generations when deer were abundant, and shows the prowess of grandsires. To the lower edge of this belt are fastened strings of beads, and at the end of each, the long eye-tooth of a deer. Over the head of this figure there is also a wooden sun-shade.

EXPLANATION OF FIGURES.

Upon inquiry we learned that no one is buried at this place, but that these figures were erected in memory of the departed, the first one described being in memory of some Esquimau man, and the second im memory of a young girl.

The execution and workmanship can not, of course, be compared with anything found in civilized countries, but the idea connected with it all can be thus compared. For example, there was one monument in memory of a hunter, with a fox-trap fastened in one hand and bow and arrows fastened into the other. The same idea similarly expressed, is found in Greenwood Cemetery in Brooklyn, where a marble monument in memory of a sailor contains capstan, ropes and other articles used by a sailor. Another in the same cemetery, erected in honor of a fireman, contains many articles used by a fireman. Although civilization makes a vast difference between men, yet we are all members of one human family, as is even seen by this hasty comparison.

GOOD SITUATION FOR A SCHOOL.

This village of Kikkletachamute seems to be a very suitable place to establish a school at some future time. There is a large number of children here; the people seem particularly bright and intelligent, and altogether very friendly. After supper we went out to where a number of boys and young natives were at play, and seeing that they were attempting various feats in gymnastics, we gave them a number of things to try, and found that they take a great interest in anything of that kind; nor were they so very clumsy.

Of course, the village is situated at a very awkward place for a school building to be erected directly in its midst. The river makes a bold sweep at this point, completing almost an entire

circle, and a short channel connecting both arms of the river, might be said to complete the circle, thus forming an island, on which the village is situated. We do not question the information which we received, that the village is entirely under water during every spring freshet. But the opposite bank directly across the narrow channel is higher, and drift-wood is abundant in this neighborhood. In fact, as we learned later, Mr. Clark recommends, that, if a mission be started on the river and timber be required for building purposes, we should go up to this village to procure it, as it is better here and more plentiful.

TRAVELING IN A BIDERAKA.

The kiyack and bidarka have already been described, but not the bideraka. These three boats are constructed on the same principle, but the latter differs from the two former in so far, that, while they are small and employed merely for traveling, the bideraka is large, is open at the top, and used for transporting merchandise. The one on which we traveled was large, capable of containing ten tons of boxes and barrels. The whole was covered with tar-poling, and we were compelled to find seats on the top and make ourselves comfortable as best we could.

It is indeed wonderful that these boats, constructed as they are of the skins of sea-lions sewed together and spanned over a wooden frame, can be made water tight, and capable of doing such excellent service. Besides, one would be inclined to suppose that the skins would tear if the boat should strike the bottom. This, however, is not easily the case, for we ran aground several times without the boat being injured in the least.

Our accommodations were such that it became very trying to travel in this manner. Fish were abundant, and we were generally treated to this excellent food three times a day. But the traders, whose guests we were, boiled the fish regularly each meal, while a change in their manner of preparation by frying them occasionally, would have been more acceptable.

There was also one great objection to the dishes, they were not kept very clean. Mr. Lind, Bro. Hartmann, Mr. Dermentofv, Nicholi and I usually ate at the first table. Occasionally Mr. Dermentofv and Nicholi ate at the second table, using our dishes without washing them, and then they were used by a third party, again without being washed. When we received them at the next meal they had always been washed, although not as thoroughly as might have been desired. Sometimes, under the pretext of getting a drink, we would take a cup to the river and there wash it ourselves.

AN UNEXPECTED MEETING.

Becoming very tired of sitting on the bideraka, I took one of our guides on the afternoon of June 27, and set out in the bidarka. The change was very agreeable, and we soon had left the little fleet of boats far in the rear. Turning into a narrow channel in order to avoid going around a curve of several miles, I was surprised to see a bidarka containing a white man enter the opposite end of the channel. While we paddled towards each other I surmised who this man might be, for I knew that Mr. Lind and Mr. Dermentofv were the only white men living anywhere in the whole length of the Kuskokwim River. As we drew up side by side the stranger seized hold of my bidarka and demanded rather savagely whether I were Mr. Sipary's agent. The man was hollow-eyed, and his face wore a haggard, desperate appear-Mutual explanations followed, and I learned that he was Mr. George G. Langstray, who was traveling in search of gold. He had left Nushegak in early Spring, had followed that river to its head waters, made a portage of twentyfive miles to the Kuskokwim River, and was then on his way to Good News Bay and back again to Fushegak. He had taken a large supply of provisions along, but his long journey of twelve hundred miles had not resulted in the discovery of any gold whatever, and his supply of provisions had long since been exhausted, since which time, fish had been his only food. He found his way to Nicholi's home, where he received a supply of provisions, and continued his journey back to Nushegak, where we found him upon our return.

ANOTHER CHARACTER.

On Saturday, June 28, we made splendid progress, the wind being strong. By evening we reached Kwiwalogamute, where we camped for the night. There is a man living here who shows by his very actions that he is afraid that justice will overtake him. His eyes are very restless, lighting upon one for a moment, and for a moment only, but ever returning in that same searching, agonizing manner, as though he would read from one's very countenance whether one intended to hang him or not. Several years ago he murdered his wife, and now he has two wives living with him. His father was a Russian, and his mother an Esquiman. At one time he was a sub-agent for the Alaska Commercial Company, but squandered the merchandise entrusted to him by playing "Ekorusha," and through him Mr. Sipary lost eight hundred dollars.

RAINY WEATHER.

On this same evening rain set in, and continued at intervals for almost a month. We had provided ourselves with rubber caulicas, made some-

what in the shape of a lady's gossamer, but having no opening either back or front. These, however, proved very unsatisfactory, for they did not protect us much from the rain. My readers can well imagine that to travel for entire days through pelting rain without sufficient protection is anything but agreeable, But we could keep our bedding dry, and fortunately took no colds.

[TO BE CONTINUED.]

TWO LETTERS ABOUT ALASKA.

"THE LITTLE MISSIONARY" is the name of a bright illustrated monthly newspaper published for Moravian boys and girls in the United States. The January number publishes two letters on the subject of Alaska, which are so certain to interest our young readers, that for their sakes we will borrow them with hearty thanks. The first is from a girl; it is short and sweet, contained a large gift for the new mission field, and shows a real, practical interest in the people who live in that country. It is dated P. O. "Station G.," New York, and we may entitle it,—

WHAT! NO SOAP?

"Dear Little Missionary:—A merry Christmas to you! I love you sincerely. There is a saying belonging to some nation, I forget which, 'May your shadow never grow less.' I make it my own in this letter. I wish you every blessing for 1885, and send you my thanks for 1884.

I was much interested in what Mr. Weinland told us about the Alaska girls and boys. He says in one place, 'They have no soap; who will help to send them some?'

Please put me down as one of the givers for as many bars of soap as one dollar (= 4s. 2d.) will buy.

Your true friend, M."
Well done, true-hearted M! Her bars of soap are no vain missionary gift, as those will know who have read Brother Weinland's reports. The Gospel, which these young people are helping to send to Alaska, has promise of the life that now is, as well as that which is to come. It can not only unfold hopes of heaven to those Eskimoes through Jesus Christ, their Saviour, but it can make their lives here better, cleanlier and happier.

The second letter is from the pen of Brother Weinland himself, one of the two explorers who went to Alaska last

year, and one of the two missionaries who are to go thither in the coming spring. He thinks rightly that the young people in the Moravian families and Sunday schools of North America descrive encouraging, for they take a warm interest in the new Alaskan Mission, and have been sending in their contributions in dollars and cents. Here is one item among the many acknowledged by the Little Missionary:—

"Gracehill, Washington County, Iowa; July 29th, 1884. From John, William, Charles, Augusta, and Emma, \$5.00."

Five dollars (i.e. more than a sovereign) from five juveniles. That is very liberal giving, and shows what a deep interest the young givers take in "the great land." To such young friends of the cause Brother Weinland writes as follows:—

THE DRESS OF ESKIMO BOYS AND GIRLS IN ALASKA.

But you wonder how the Eskimo boys and girls dress in order the Indian words, Al-ak-shak. to keep themselves warm. In the first place, they wear boots land." with soles of hard, thick skin. The uppers and leggings are skin. Then they wear a garment made of tanned skin, which fits the body very closely, and over this is worn a "parka." This

is a garment, which, having no opening at the front or back, is slipped over the head. It reaches almost to the ankles, and is variously ornamented. The boys generally wear is a small animal, and a large number of skins are required to make such a garment. These skins are sewed together, and the remarkable part is, that the tail and legs of the squirrel are allowed to dangle, thus forming a strange-looking

But the girls must have something finer. Hence their parkas are sometimes made of musk-rat skins, which are very smooth and soft. You have, no doubt, often seen white rabbits, and have admired their beautiful fur of spotless white. A great many of these white rabbits are found in Alaska, and their fur is used in ornamenting the parkas of the girls. But there is another feature: girls in civilized countries wear wings or feathers of birds on their hats. Think of an Eskimo girl wearing a parka made entirely of bird's skins, with the feathers still attached. There is a large black bird found on the cliffs bordering on Behring Sea, of which large numbers are killed for their skins; the feathers possess a beautiful bluish tinge.

This is the manner in which the Eskimo boys and girls were dressed during summer, when the thermometer averaged about sixty degrees above zero. In winter they wear two or three of these parkas, and so protect themselves against the cold. But the poor Eskimoes have not the conveniences for keeping warm which we enjoy. They have no stoves, and no coal. They burn wood, and not having board floors in their huts, the fire is kindled on the ground in the centre of the room. I do not think that the people suffer much from the intense cold. They set about warming themselves in a different manner to ourselves at home. We try to warm the exterior of the body, and thus to have the warmth conveyed to the interior.

pose to tell you in a future letter.

many a dark and cheerless heart. What a pleasure it will be in "peltry," which means the valuable skins of deer, otters, for you if you do all you can to help in sending the news to foxes and other fur-bearing animals which abound in northern the boys and girls living in such wretched homes.

W. H. W.

That is what its L-AK-SHAK,—The Great Land. Indian inhabitants call the country, now specially interesting to all who love the missions of our Church, because the streets, well wrapt up in order to keep warm. I happened by God's goodness we are to commence work there this year. to meet a gentleman this morning who, after shaking hands, Hemisphere, or better still the map of North America. Look remarked, "This is a little like Alaska weather" Well to us remarked, "This is a little like Alaska weather." Well, to us at the top left-hand corner in the North-West extremity of living in this part of the world, it does seem rather cold; but that great continent, and you will see an arm of land and I fancy that by this time the weather in Alaska must be biting some islands stretching far out towards Asia. Look closer, We were told that along the Kuskokwim river, that and you find the word ALASKA printed across an extenriver which Brother Hartmann and I visited last summer, the sive tract of country including a large piece of continent, thermometer in mid-winter falls as low as forty-five or fifty besides the Aleutian Peninsula and Islands. That is the terridegrees below zero. It almost makes one shiver to think of it! tory to which we now give the name of Alaska, a corruption of And truly it is "a great

It is great in its extent, for it contains more than half a made of fur, sometimes of the hair seal, sometimes of deer-million square miles. It has more than a thousand islands with an area of over thirty thousand square miles, and its coast line, so broken with bays and inlets, is long enough to

encircle the globe.

It is great in its mountains, with its forest-clothed sides and snow-capped summits. In Alaska the mighty chain of parkas made of squirrel-skins. Of course the ground squirrel mountains, which runs all along the Pacific coast of the American Continents, turns westward, forming the sharp peninsula which extends into Behring's Sea, and dipping down into the ocean, where its peaks are visible in the rocky vol canic islands which reach almost to Kamtschatka. From this long range Mount St. Elias rises to nearly 20,000 feet, other peaks attain an almost equal height, and some of the mountains are still active volcanoes.

It is great in its rivers. The Yukon is one of the largest in the world, being over 2000 miles in length. Just to the south of it, and running parallel with part of its course, is the River Kuskokwim, up which our explorers went last year, an found a suitable spot for our missionaries to settle, about 15 miles from its mouth. The whole length of this river

about 600 miles. Further Alaska is great in its varied resources. It has dense forests of such splendid trees, that "no beam, or pillar or spar, or mast or plank is ever required in land or naval architecture by any civilized state greater in length or width than can be had from these trees, hewn and conveyed directly to the coast by navigation." Beyond these forests are miles on miles of pasture-land, where cattle may roam over fields of grass adorned with lovely flowers of every colour. Much as our young readers might like to fill their hands with blossoms of crimson, and blue, and white and gold, they would probably enjoy still more an afternoon of "berrying' in this wonderful land. Beneath those towering trees they would find shrubs bearing at least fifteen different kinds of berries, some of them quite unknown to English children, and many of them very delicious. "Salmon berries" are perhaps the most plentiful, and hundreds of barrels of cranberries The Eskimoes warm the interior of their bodies, and the are packed and sent off to California every year. Then there are the valuable cod-fisheries and salmon "canneries," as warmth is conveyed to the exterior. How this is done I pro- well as the seal-fisheries. Fancy salmon so plentiful as to be shovelled out of the streams in the spawning season! My dear children, let us work eagerly and pray earnestly mineral wealth of Alaska is doubtless enormous. Marble, that these Eskimo boys and girls may learn to know of the copper, silver, even gold, and, richest of all, coal and iron, love of Jesus towards them. We can hardly imagine what are waiting to be dug out of its mines, and applied to the joy and happiness the news of a Saviour's love will bring to uses of the civilized world. And the country is equally rich

> But we have not yet mentioned the most valuable item of all the wealth to be found in Alaska, as in other countries. Each one of the Indians or Eskimoes living along those shores or scattered over these wide plains has a soul.

of that soul it is as true as of the soul of each of our readers, that it is worth more than the whole world besides. Nay, more, these souls were bought by the Lord Jesus Christ, when He gave His life for them on the cross. And now He has told us to take them that message. Presbyterian missionaries have been telling the good news to the Indians in the southeast of "the great land," but no one has gone to the Eskimoes on the main-land of the great North-West. So the call came to the little Church which has long cared for the souls and bodies of the Eskimoes in Greenland and Labrador, at the other side of the North American Continent, "Go over into Alaska, and help them."

In obedience to that command, two of our brethren went there last year to explore the country and see where we could begin a mission, and this year two missionaries are to go and settle at the spot which they fixed on as the most suitable. It is at or near a place called Muntrekhlagamut. Possibly our new station may receive a shorter name than that, and one easier for our lips to pronounce. But Mumtrekhlagamut is not so bad after all, if you take it syllable by syllable, and it has not more than five, thus Mum-trek-hla-ga-

Your Missionary Reporter looks forward to telling you a good deal more about "the great land," and our special interests in it.

THE ESKIMOES OF NORTHERN GREENLAND.

THE huts of the Eskimoes are essentially dirty and disagreeable to one unused to their ways. The better class have a wooden frame and a window; but the greater part have only a shell made of sods and earth, with a few props of wood or bones of the whale in the inside. The approach to the interior is through a narrow passage some three and a half feet high, opening into the hut, which rises to an elevation of five feet or so. A raised daïs serves the purpose of a seat by day and bedstead by night. On this daïs the ladies sit, tailor-fashion, and occupy themselves in domestic work. Cooking is performed by means of a stone lamp hanging at one extremity of the platform, and supplied with blubber and moss. In a small hut of about six feet square, seven, eight, or even a larger number of persons will contrive to exist; and as personal cleanliness is not a virtue practised by the Eskimoes, the heat and the offensive smell may more easily be imagined than described. The ablutions is the presence of the "top-knot." Their hair, instead of head sticking, and away go line, buoy, and prey. of the wearer. Some of them display considerable taste in the buoy, the ready hunter, adroitly darting another spear, the selection of the pattern of the ribbons, which are, of ultimately succeeds in his object. It is then hauled on the course, imported from Denmark, and are very probably of top of the kayak, or fastened alongside. The hunter is often English manufacture; they often wrap a handkerchief round content with killing one; but should he meet with any piece their heads, to keep them warm, as the drawing up of the of floating ice, knowing the propensity of the seal to bask and uncovered. The shape of the Eskimo face is somewhat stands him in good stead. The animal, aroused by the plashoval, the greatest breadth being below the eye, at the cheek-ing of the paddle, rises on his hind flippers, gazes with its bones; the forehead arches upward, ending narrowly; the large, lustrous eyes at the kayak; seeing the white surface, chin is a blunt cone; the nose is more or less depressed, mistakes it for a piece of ice, and resumes its former position broad at the base, with somewhat thickened nostrils; the The hunter now balances himself as well as possible,

twenty feet long, tapering to a point at both ends, like a aim. In the first case only he obtains the object of his pursuit.

weaver's shuttle, some fifteen inches wide, and eight or deep, flattish above and convex below. The frame is n of laths of wood, and covered over with scalskin prepare the Eskimoes, and sewed on whilst wet. A small ho left in the middle, surrounded by a ledge; into this native "wriggles," sitting with his body at right angle his legs; then fastening his sealskin shirt, or "jumper," forms a continuous water-tight surface up to his the Seated thus, with his "payortit," or paddle, held by middle in his hands, by alternate strokes with its right left blades he propels the canoe at the rate of six or e miles per hour, passing through waves and encountering which, in an ordinary boat, would be neither safe nor pleas

The Eskimo dog is indispensable to the inhabitang Northern Greenland; it is not unlike our shepherd's do its general aspect, but is more muscular, and has a broa chest, owing, in a great measure, to the hard work i inured to. The ears are pointed, and, with its long muz serve to increase the wolfishness of its appearance. ordinary well-grown dog will be somewhat smaller the a Newfoundland dog, but broad, like a mastiff. The o of this dog consists of long hair, and in the winter if further protected by a soft, downy under-covering, wh Their educat does not appear during the warm weather. begins at a very early age. When about two months of eight or ten puppies are harnessed to a sledge with two ex rienced runners, and by means of frequent and cruel beating

and angry repetitions of their names, they are taught their duty, but not without much hard labour on the driver's part and great patience. Each dog is harnessed to a separate line; and these, being about eight abreast, fully endowed with all—and more than all—the playfulness of young animals in this country, the effect may be pictured when, all jumping on each other in admired confusion, the lines become entangled, and are only set right after many efforts. This process has to be repeated again and again, as the gambols or quarrels of the young dogs render it necessary.

The occupation of the Eskimoes, though substantially the same throughout Greenland, differs somewhat according to the latitude. In South Greenland it is seal-hunting and cod-fishing. Seated in his kayak, with his spear alongside, his coil of line in front, his sealskin buoy behind, two birdspears on the upper part of the canoe, and his rifle inside, the hunter takes his departure, putting on a white calico of the men generally consist in moistening their fingers with Paddle in hand, and gliding through the water at the rate jumper over his sealskin, if he be likely to meet with ice. saliva, and rubbing the salt spray from their faces; the of six nules an hour, he soon sees a seal's head above the mothers use their tongues, like cats, to clean and polish their surface. Cautiously getting his spear ready, as he rests on his children. The men do not dress their hair in any particular paddle, and clearing his line, he quietly follows in the track fashion, merely shortening it over the forehead, and allowing of the animal, whose keenness of hearing obliges him to be as it to hang down on the cheeks and neck. The only mark noiseless as possible. Arrived within proper distance, he which distinguishes the ladies in their dress from their lords launches the spear, which, striking the seal, leaves the harpoonbeing dressed in the ordinary way, is drawn upwards to the prevents the seal from sinking too low, or swimming to any rown of the head, and then tied in a knot; this is surrounded distance. If the wound be not fatal, the animal quickly rises by a ribbon, the colour of which varies with the social position to the surface to breathe, and, the spot being indicated by The kayak, or canoe, of the Eskimoes is from eighteen to sionally inflicting mere flesh wounds, or even missing his

In Middle Greenland the Eskimoes add the pursuit of the deer, in the spring and autumn, to the two descriptions of hunting mentioned above. The hunters resort to the passes and valleys frequented by the deer; then, lying in wait for the herd, they single out their game, and either get it at once, or, wounding it, stalk as is done in Scotland. The numbers which are daily destroyed in this manner, during the season, are so great, that the natives often do not encumber themselves with anything but the skin and the tongue, the latter being considered a delicacy; they leave the bodies to go to waste. At times, however, the deer are very scarce.

Sometimes a gale off the land springs up whilst the hunter is out at sea. His only chance then is to make for the nearest ice, and, hauling his canoe upon it, to drift with it until the gale is over. This ice has at times, though rarely, drifted more than half-way across Davis Strait. In case of such accident befalling the hunter, he subsists by seal-hunting till he reach the western shore, that being the land towards which he then steers his course.

A. T. S.

THE MORAVIAN MISSIONARY REPORTER.

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THE MORAVIAN.

BETHLEHEM, PA., JANUARY 28, 1885.

The Alaska Mission.

The following circular, addressed to the Christian Churches of the United States has been distributed:

The Territory of Alaska was purchased of the Russian Government by the United States, in the year 1867. In the western part of that Territory there are thousands of Innuits, or Esquimaux, living in heathenism. For seventcen years the Christian Churches of our country have done nothing

to bring them the Gospel.

Last spring the Mission Board of the American branch of the Unitas Fratrum, or Moravian Church, was urged to undertake a work among those heathers. Having been assured that no other Society had such a project in view, we instituted a preliminary exploration. The Rev. Adolphus Hartmann and Mr. William Weinland were sent out to Western Alaska. They spent several months among the Esquimaux, and were the first Protestant missionaries to visit that people. On their return, in September, they urged the immediate founding of a Mission, and as its centre proposed Mumtrekhlagamut, on the Koskokwim River, about one hundred and fifty miles from its mouth. That centre is between one thousand and two thousand miles distant from the Sitka region, where the Presbyterian Church is laboring among the Indians, who constitute a class of people entirely distinct from the Esquimaux. The Koskokwim region is a part of the country where no missionary work has ever been attempted; it teems with Esquimau villages; and presents a promising field.

One of the fundamental principles of the Moravian Church in carrying on its missionary undertakings is, to attempt the evangelization of such heathens as no other Church cares for. Therefore we propose, next Spring, to begin a work among the Esquimaux, on the Koskokwim River. Three men and three women have already offered to go out as Missionaries. Nothing remains to be done except to secure funds in order to establish the enterprise.

Six thousand dollars will be needed. This amount we ask the Christian Churches of the United States to contribute, basing our appeal upon the following considerations:

First, it is high time to bring the tidings of salvation to a body of heathens that has been neglected for seventeen years, although living within the bounds of our country.

Second, upon its Churches rests the obligation of taking such measures as will lead, under God,

to the conversion of those pagans.

Third, while the Moravian Church hopes to be able to support the Mission after it will have been founded, this Church with its small home-membership can not possibly, in addition to the very large amount spent upon its existing Missions, raise the six thousand dollars needed for a new enterprise in Alaska.

Fourth, as is well known, the Moravian Church carries on Missions in many parts of the world—in Greenland and Labrador, among the North American Indians, in the West Indies, in Central and South America, in South Africa, Australia, and Central Asia; it has seventeen so-called Missionary Provinces, three hundred and twenty-three Missionaries, male and female, besides more than fifteen hundred native assistants, and more than eighty-one thousand converts under instruction; its Mission schools number two hundred and fifteen, at which nearly seventeen thousand children and young people, in charge of two hundred and eighty-three teachers, are educated; the entire annual cost of this work being about \$250,000.

Fifth, in Great Britain and on the Continent of Europe, other Churches help the Moravian in carrying on its Missions; the "London Association in Aid of Moravian Missions," which Society is composed altogether of members of other Churches,

contributes about \$25,000 annually.

Sixth, it would be a thing well-pleasing to God and a beautiful evidence of "the unity of the Spirit in the bond of peace," if the Christian Churches of the United States would follow this example, not annually—this we do not ask for—but in view of the onc work which we now propose to begin; thus fulfilling a solemn obligation over against thousands of neglected heathen, within the bounds of our own country, and at the same time spreading the Kingdom of our common Lord, and

causing His blessed name to be glorified.

If sixty Churches will contribute one hundred dollars each, or thirty Churches two hundred dollars each, the amount which we need will be raised.

Contributions will be received by the Rev. Robert de Schweinitz, Treasurer of the Society for Propagating the Gospel, at Bethlehem, Pennsylvania, or by the Rev. Eugene Leibert, the American agent of Moravian Missions, at Nazareth, Northampton

Co., Pennsylvania. In the name of the Mission Board, EDMUND DE SCHWEINITZ, Bishop of the U. F., President. BETHLEHEM, PA., December 13, 1884.

THE MORAVIAN

-Dur-

RE_HLEHEM, PA., FEBRUARY 4, 1885

For THE MORAVIAN.

The Alaska Mission.

W. H. VOGLER.

It is quite certain that there is some enthusiasm among Moravians for evangelizing the Esquimaux The time is drawing near when the of Alaska. missionaries must set out. While some of us have been saying: "What if there is a year's delay!" those who have devoted themselves to the actual work, fearing delay more than the certain hardships of the enterprise say: "No, now is the time!" Those who have been on the ground, and expect to go again, are entitled to an opinion.
With that "enthusiasm for humanity" which

sees something to save in abject and degraded heathen, Moravians thought that the Christian Public could no longer brook the idea of having neglected heathen within our borders; that, upon hearing of the proposed mission to the Esquimau of Alaska the Christian Public would forthwith say: "Here's the money. Take it. God bless you. We are proud and happy to have the Moravians, those good people and great missionaries, found a new Mission with our money."

We awoke, and lo! it was a dream.

The Christian Public is a great and good body; but it is intensely taken up with some special work. Our Presbyterian brethren are this year raising \$726,000 for Foreign Missions. The Episcopalian Church is trying to raise \$1,000,000 for Missions against the next Convocation. Other bodies are calling for large amounts. The Christian Public is full of business, and the response that comes to an appeal for \$6,000 from that source is, practically: "If you have a Mission to found, found it!" Enough good-will goes with the advice to warm Alaskan soil down to the ice.

In the meantime, what has been done? Our Church has already given upwards of \$3,000 for this Mission, with more coming every week. But we are face to face with the practical question: "What is to be done?" The brave and prompt answer comes from a heart that must be as big as Alaska: "Let us begin with what money we have, when the time comes for us to start across the Con-

tinent!'

Spraking as one who observes from a distance and w' . " su one , gallit" say uation appears thus: Up to the present time upwards of \$3,300 have been contributed by the Church and some of its friends for this cause in less than twelve months. The courtesy of the less than twelve months. The courtesy of the Treasurer enables us to give the exact statement of receipts and expenditures, as follows:

ing the Gospel..... Total receipts.....\$4,097 19 Expended for Exploratory Tour, etc., ctc., up to January 26, 1885.....\$1,467 41

Balance, in hand and available im-

mediately.....\$2,629 78 Therefore we need some \$3,400 more. Last year the Society for Propagating the Gospel Among the Heathen stood ready to spend \$1,500, if necessary, for the exploratory expedition. Less than \$800 of this amount was required, so rapidly did contributions come in. Seeing then that the Christian Public will not set up \$6,000 for our Mission in Alaska, does anybody think that the Society for *Propagating* the Gospel, in view of the experience it has just made, will draw back from the work to which last year it put its hand as the representative of our own Church? Not for an instant. The generosity and whole-souled missionary spirit of the Society forbid any such suspicion. The Society for the Propagation of the Gospel Among the Heathen will be equal to the emergency e Church is so manifestly with it. With such following it can afford to lead on. It will give the Gospel trumpet no uncertain sound, while people are giving their money, and men and women, with undaunted courage and heroic faith, are giving themselves for the work.

Among the subjects named by the Committee of the Evangelical Alliance for thanksgiving and

praise during the Week of Prayer was this: "For the sall countries to the Gospel, and for the pening of all countries! Think of it! These me with their eyes upon the whole world say distiretly-" the opening of ALL countries to the Gos-

And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; then shall the end come."

The end approaches. The same Master says: "Work while it is called to-day, for the night cometh in which no men can work."

THE MORAVIAN: A CHRISTIAN FAMILY NEWSPAPER,

PUBLISHED BY AUTHORITY OF THE PROVINCIAL SYNOD OF THE MORAVIAN CHURCH IN AMERICA.

[Entered at the Post Office at Bethlehem, Pa., and admitted for transmission through the United States mails, at second class rates.]

Terms—[including postage] \$2.00 a year, in advance;
\$1.00 for six months.

To subscribers in England, nine shillings.

To subscribers in Germany, nine mark.

All remains as should be addressed to

E. G. KLOSÈ,

i-zanat sile WEDNESDAY, FEBRUARY 11, 1885.

man has done more than Dr. Sheldon Jackson in awakening the attention of the American people to the needs and importance of Alaska. It is with pleasure that we learn that he has at last also succeeded in pushing the application of the appropriation made by the national government for educational purposes in that territory so far as to have a large government school building erected in Sitka. The building is 130 feet long by 50 feet wide and is three stories high. It was opened late in November or early in December, and according to the latest intelligence from Dr. Jackson had already 89 day scholars in attendance, besides 41 boys and 52 girls in the boarding department. There is not only room but great need for many more schools there.

THE MORAVIAN.

BETHLEHEM, PA., FEBRUARY 18, 1885.

For THE MULAVIAN.

Facts and Figures About the Alaska Mission.

BY W. H. VOGLER.

By the courtesy of the editor of The Moravian, as well as of the Treasurer of the Society for Propagating the Gospel, a former article on the Alaska Mission was improved by the insertion of official figures, not in the possession of the writer. The brethren will accept thanks. February in marks the end of the first year of work roughly accept thanks.

Alaska Mission. The contributions by that desired may fall little short of \$4,500. Well done!

Many of us wrote and re-wrote in our schooldays the copy set for us: "Example Is Better Than Precept." Where the example is noteworthy the influence is correspondingly great. Unconcious influence is good, but influence consciously exerted wisely and well is far better. "Shew me your faith without works," says Janus, "and I will show you made, indecendent of the Bethlehem congregation. This would be an average of \$1 per Communicant member. A like average maintained throughout the Church would establish the Mission on a \$10,000 basis.

So high an average, however, is not to be expected, although the same has been reported by other congregations, notably New York English, New Dorp and Castleton Corners, and perhaps others. But, if contributions for 'me months could be secured at the rate of ten in the monthly per micar' in the the of the could be the

Thus. Let a rtain Sur Aia of the congres of the congres of the posed to help, small envelopes marked "Alaska Mission." Request each one to secure, if possible, the desired average. Have a special service at the

time appointed and let the children take part by the singing of suitable hymns or otherwise. The response would be astonishing, provided always, that a plain statement of facts be made beforehand, so that every one is made acquainted with the merits of the case.

Christian people are usually very willing to give to a worthy object, if by giving that object can be attained. Nobody likes to put even ten cents into a hole. We want to know where the dime is going and what it will do when it gets there.

It would be well if Bro. W. H. Weinland considerable show his views and give his lecture in everavian congregation both to stimulate liberality and to secure the interest of the people in the country and the work. Where this may not be, a few facts such as follows might be presented:

1. Here are 15,000 heathens to whom the Gospel has never been preached; "but how shall they hear without a preacher?"

2. Here are devoted Christian mcn and women who are ready to carry the Gospel to these people; "but how shall they preach except they be sent?"

3. If sent, these brethren and sisters will have to provide a home for themselves, and must be equipped for a year's work and for enduring an Arctic climate. Once there, a year must go by before any help can reach them. Will we send them on short allowance? Will we, who have scarcely denied ourselves, let them bear the whole burden of self-sacrifice, and cramp them in their work besides?

4. The interest manifested already in the work shows that the Mission can be established, that these missionaries can be sent.

5. When we give, we may be assured that our gifts will secure a liberal endowment of this Mission. The Society for the Propagation of the Gospel Among the Heathen stands ready to go on with the founding of the Mission, as last year it was ready to undertake the exploratory expedition. The Mission will not fail for want of support from this source

6. This Society stands pledged not to reduce its annual grant of \$9,000 per annum to the general Mission Fund of the Unity. Their pledge was made, indeed, upon the assurance that the Chris-

n public would be glad to furnish the money, if Moravian Church would furnish the men for Alaska Mission. Notwithstanding, the Society the Propagation of the Gospel feels itself qually obligated to go on with the work for Alaska. Hence its desire for the formation of Alaska Auxiliaries.

7. This then furnishes an instance of the benefit of Societies whose funds are created for a special purpose. Through these, the small gifts of many individuals, utterly inadequate of themselves, can be made available, can be made a power for good.

8. Our duty is to SEND the missionaries. We may do the duty nobly and well—or otherwise.

bly and well, if we stand by the Society, otherwise if we to down on it. The Society will not flinch, whatever the cost;—what will you do, brother?

In the Judgment Day there will be no Societies. "Every man must give account OF HIMSELF.

OUR ALASKAN MISSIONARIES.—Do, our readers all realize the degree of self-denial and heroic self-sacrifice involved in the willingness of our young missionaries who propose to devote themselves to the Christ-like work of seeking and saving the souls of the neglected Esquimaux? They are going to leave all the comforts and temporal benefits and advantages of civilized society, comfortable homes, and pleasant intercourse with enlightened, Christian fellowmen, to bury themselves in an unexplored wilderness, with no neighbors but the most ignorant and filthy savages, no comforts whatever, to adopt a mode of life utterly new and strange to them, to endure hardships and dangers such as we at home can scarcely imagine. All this they are willing cheerfully to do for the Lord Jesus' sake. With their noble example to animate us, can we refuse to do our share in supplying the money needed to establish and sustain the Mission? We all owe the Lord as much as they do. We have no right to expect greater sacrifices from them than we are willing to make. Their duty is no greater nor more urgent than ours. If they will do and suffer so great things, brethren, let not us fall behind, even if it does cost us some sacrifice. They give themselves. Shall we refuse our paltry dollars?

MORAVIAN MISSIONARIES.

Several Ministers, One an Indian, Going to Alaska.

Special Correspondence of THE PRESS.

BETHLEHEM, March 23.-On Sunday evening William H. Weinland was ordained a deacon of

William H. Weinland was ordained a deacon of the Moravian Church by Bishop Edmund B. Schweinitz, S. T. D.; Revs. M. W. Leibert, J. Mortimer Livering and Augustus Schultze participating in the services.

At the same time farewell services were held, Rev. Mr. Weinland and wife being on the eve of their departure as missionaries to the Moravian Mission fold in Alaska. They will be joined by the Moravian missionaries, Rev. John H. Kilbuck and wife and Hans Torgerson, at San Francisco, whenee, on May I, they will embark for Alaska. They will take with them the framework of a dwelling-house, tools, medicines, provisions and instruments furnished by the United States Government. Revs. Weinland and Kilbuck are graduates of the Moravian Theological Seminary. Rev. Kilbuck is a Delaware Indian and a great-grandson of Gel El Emend, great chief of the Six Nations, who was converted by the Moravian missionary, Zeisberger.

THE ALASKA MISSION.—The detailed report of the Treasurer of the Society for Propagating the Gospel Among the Heathen, which appears on another page, shows what has been accomplished during the year that has elapsed since our Province morally committed itself to the work of beginning a mission in Alaska. Gratifying as the result is, its chief value is to show what we can do if we but will to do it. Comparatively speaking, the willing hands, thus far, have been few in number. But if we will, we can raise the full amount needed AT ONCE, before the missionaries set sail. We need not wait for official appointment of a special collection day. Let individual members do their duty; let ministers and church boards set a good example in well doing; and the required amount WILL be raised. Do not say that you have done your share! Possibly you ought to have given ten or even twenty dollars, when you gave only a beggarly "nickel" or a paltry "quarter." The collection, good as it is, may be lagging just to give you and others like you a chance to retrieve your character before the Lord who does not wish to accept your attempted compromise of ten cents or twenty cents on the dollar.

CONTRIBUTIONS

Received for the Alaska Mission during the twelve months from February 28, 1884, to February 28, 1885, each congregation being credited with all contributions received, whether from Church collections, societies, lectures or individuals

Berea, Minn\$	15 00	14
Bethany, Minn	30 83	1
Dellahy, Millian	1078 91	1
Bethlehem, Pa Blairstown, Iowa	$\begin{array}{c} 1075 & 31 \\ 6 & 70 \end{array}$	
Blairstown, Iowa		1
Brooklyn, N. Y	122 51	١,
Canaan, Dak	23 00	
Canal Dover, Ohio	59 43	1.
Chaska, Minn.		
Coopersburg, Pa Coveville, Pa Ebcnezer, Wis		
Coveville, Pa	3 31	
Ebenezer, Wis	$\begin{array}{r} 3 & 31 \\ 18 & 50 \end{array}$	
Egg Harbor, N. J	1 09	
Elim, Minn		
Elizabeth, N. J	6 00	
Emmaus, Pa	55 64	1
Enon, Ind		
Enon, ind	32 50	
Ephraim, Wis		
Florenceville, Iowa	3 00	
Fort Howard, Wis		
Freedom, Wis	10 00	
Fry's Valley, Ohio	17 30	
Gnadenhuetten, Ohio.	•28 45	
Gerali, Wis		
Goshen, Dak	36 62	
Graceham and Me-		
chanicstown, Md	· 23 64	
(Iraaahii lawa	5 00	
Greenbay, Wis Harmony, Iowa	18 91	
Harmony, Iowa	3 81	
Hebron, Minn	20 20)
Hope Ind	60 00	
Hope, Ind Hopedalc, Pa	15 00	
Transa Wig		
Ixonia, Wis	29 77	
Lake Mills, Wis	24 00	1
Laketown, Minn Lancaster, Pa	232 19	
Lancaster, Pa		
Lebanon, Pa	85 72	
Lititz, Pa	281 6	
Mamre, Wis	2 00	- 1
Manasseh, Wis	1 00	
Manasseh, Wis Nazareth, Pa	138 9	- t
New Dorp, N. Y	102 - 50	0
Castleton Corners, N. Y	$=104^{\circ}9$	4
New York, German	10 0	0
New York, English	196 7	5
New York, English Northfield, Minn	6 0	
North Salem, Wis		
Troi ou company		

Carried forward \$2910 76

or individuals.		
Amount brought over\$2	2910	76
Olney, Ill		15
Osborne, Kan		
Palmyra and Riverside, N. J Philadelphia, First Church, Pa		
side. N. J	28	50
Philadelphia, First		
Church, Pa	117	90
Philadelphia, Second		
Church, Pa Philadelphia, Third Church, Pa Philadelphia, Fourth	86	05
Philadelphia, Third		
Church, Pa	6	85
Philadelphia, Fourth		
Church, Pa	2	00
Philadelphia, Fifth Church, Pa		
Church, Pa	26	50
Port Washington, O	7	02
Schoeneck, Pa	35	15
Sharon, Ohio	36	05
Sharon, Ohio Shiloh, Wis		• • •
South Bethlehem, Pa	46	54
Sturgeon Bay, Wis	18	13
Uhrichsville, Uhio	10	30
Unionville, Mich	15	25
Sibbewaing, Mich Utica, N. Y Watertown, Wis West Salem, German,	3	50
Utica, N. Y	18	25
Watertown, Wis	16	25
West Salem, German,		
111	28	40
West Salem, English,	•	0.0
Ill	1	00
York, PaZoar, Minn	44	50
Zoar, Minn	2	00
Salem, N. C Bethania, N. C	105	50
Bethania, N. C	1	00
New Fairfield, Canada	15	00
Ohio Mission Society	50	00
Bethany Sunday- school, Philadelphia	25	00
school, Philadelphia	43	vv
Penn Mission, Phila-	10	00
delphia	10	VV
Bethany Mission Sun-	25	00
day-school, Brookl'n	20	00
Rev. C. Ruegg's Chnrch, Wis	30	50
Unifer, Wis	00	00
Individuals, scattering	405	90
and anonymous	400	
Total	\$4130	95
10ta1	ψx100	

Statement of the Receipts and Expenditures on account of the Alaska Mission from February 28, 1884, to February 28, 1885.

RECEIPTS:

RECEIPTS:	
Collections and donations\$4130	95
Appropriation by the Society for Propagating the	
Gospel Among the Heathen 792	58
Maps and photographs sold 96	75
Total \$5020	28
EXPENDITURES:	
Printing and distributing circulars, pass books, tele-	
	69
Traveling expenses to and from Canada, Washington,	
ete 104	00
Paid for maps, photographs, lantern-slides, etc 121	13
Expended on exploratory expedition including out-	
fits, etc., of the explorers	87
Total\$1561	69
Total receipts thus far	
Total expenditures thus far	

Balance on hand March 1, 1885.......\$3458 59 ROBERT DE SCHWEINITZ,

Treasurer.

THE MORAVIAN.

BETHLEHEM, PA., MARCH 18, 1885.

OFFICIAL ITEMS.

THE ALASKA MISSION—WHAT TO DO NEXT.

An Address Delivered Before the Young Men's Missionary Society and its Friends, in the Church at Bethlehem, on January 25, 1885, by the Rev. J. Taylor Hamilton, of Philadelphia.

"Whatsoever thy hand findeth to do, do it with thy might."—Eccl. 9:10.

My dear brethren, I thank you for the honor of eoming before you to-night and through you of addressing the larger audience of our American Moravian Church.

It means to speak to a people whose name assures of sympathy with the eause of Foreign Missions. There is no need of taking the position of an apologist. This noble work is already dear to your hearts. Our Church's idea has been long ago defined. It is our glory to bear the name of the pioneers of Modern Protestant Missions. And we ourselves not only believe that foreign missions pay in returns of conversions and civilization, but also acknowledge that it is our personal duty to further them.

And as little as there is need of a defensive line of argument, so little also, at this time, is there need of mere generalities. We have passed the first stage when vague enthusiasm must be roused. Objectless enthusiasm has merged into positive purpose. We have a definite work before us.

Moreover, with regard to this work, it is the part of wisdom to cautiously plan and then resolutely act, rather than to throw upon the canvass of faney glowing pictures expected of millennial happiness. Life's business is not to form pleasant air-castles out of the dim mists that eover future days, but to do what is next to hand.

Counting, therefore, upon your sympathy with an energetic missionary policy—and I believe the promptness with which the Alaska project has been taken up gives me a right to abandon equally the defensive and the merely indefinitely enthusiastic, on the assumption of such previous sympathy—I desire this evening to hint what seems to me requisite to the permanent success of this new Mission.

If definite business is before us, I too would be definite; and beg that even where any may dissent from the opinions now to be advanced, they will at least receive them as candid and honest and

earefully eonsidered opinions, and as such elaiming better treatment than a hasty rejection.

The present situation you know. Missionary explorers have been sent out. Their best hopes have been realized. They found a docile, if perhaps somewhat dull, people; a people kindly disposed to them; a people with immortal souls to be saved; a people totally without the Gospel, and utterly ignorant of God, and His will and great love to men. As yet the white man is revered, beeause his civilized vices are not known. It is of acknowledged importance to give them the Word of God, and win them to Christ before a Christless though professedly eultured, barbarism can come in, to degrade them farther—the fate of the natives of many other lands. Men have been found willing to go as missionaries, men of unquestioned devotion and bodily vigor. God bless them for their willingness! A good site has been ehosen for the Mission. Government and the chief trading company are both friendly to the eause. In a few months the start must be made. The lack of money is the only drawback, and a good part of that has been raised.

Such is the situation—everything favorable, and the energetic earrying out of the thing only a question of money! When, therefore, I ask "What next as regards this Alaska Mission?" I am eon-fident one answer, and only one can be given. And it is the only one you want to give—"Let it go on with energy!"

There may be difficulties unknown to us. Yet if difficulties do exist—and there may be none—if difficulties do exist, we are placed like Israel when the Red Sea foamed in front, and stony ranges of hills shut in either flank, and Pharaoh's chariots rumbled in the rear. We can not, we dare not, go

back. And the cry comes to us "Speak unto them that they go forward." "Go forward!" How much is in those words? It means that in God's service fear and unbelief are as dishonorable as they are illogical. It means that obedient courage always sets forth with its back to the failures of the past and its face toward the land of promised and destined success. It means that tenacity of purpose in God's service is the rod in the hand of His servant making him a Moses in his particular sphere. It means that, with a purpose fixed and then death or victory, victory of some sort invariably results, even though the world grudges a recognition.

Only one answer, I repeat, can be given with decent regard to conscience, when it is asked, "What next with our Alaska Mission?" It must be prosecuted, and prosecuted with such vigorous energy, that all shall have been done, which man can do, to make its success certain.

There may be times, when discretion is the better part of valor, and to beat a retreat to-day will carry forward the colors in triumph tc-morrow. But this is not such a time. The honorable name of our Church is staked upon this enterprise. the eyes of Christians of other names, we are pledged to it. If we halt here, we shall become a laughing-stock, and they will with some reason call us degenerate sons of better mcn. Nay, I venture a further assertion, which may seem sweeping to some, but of whose soundness I am carefully persuaded. For the next ten years the ruling spirit in many of our home congregations will be in great measure determined by our treatment of this undertaking. It is a mental law, that failure to keep one's pledged word reacts terribly upon character, and works mistrust of self, loss of selfrespect and carelessness of personal honor. On the other hand, few things so stimulate, few things give greater consciousness of the possession and mastery of strong powers, than the brave, bold, thorough execution of a task that tries the capacities to their utmost. If we fail to grapple with this joint enterprise of the whole Province, now, that we have begun it, look for a collapse of vital energy, and a weakening suspicion that our Church as a working power is worth little. If, on the other hand, it is carried through, expect good news all along the line.

Moreover we are 'pledged to it in the sight of God. The call to engage in it came to us providentially, and as a providential call it was accepted. God has prospered the first steps beyond our hopes. Should we draw back now, or prosecute it otherwise than with vigor, we are untrue to him.

It must go forward. Our only answer may well be given in the brave words of loyal Caleb, "Let us go up at once and possess it, for we are wen able to overcome it."

Is it now possible to indicate any conditions requisite to a vigorous prosecution? There are five, I think, which may be suggested without presuming to dictate special methods of operation.

And the first need is this: we must not depend on others, but on ourselves. It has been whispered softly, and it has also been voiced more loudly, that "we are not able, and ought not to be expected to carry on this work with our own resources. Brethren of the larger denominations should come to our aid, and we may rightly look for their aid.' I would like to frankly say I was sorry to hear this idea suggested, and am glad that the logic of experience begins to show it is largely a fallacy.

You are familiar with a certain twig, having delicate yellow leaves and waxen berries. It is, found in parts of our land, but is more common in Old England, where it plays a delightful part in Christmas festivities. I mean the mistletoe. It has a sort of beauty, but it is borrowed beauty. Its sap and life arc really not its own. They are those of the oak or apple from whose bough it draws its sustenance. And though it has borrowed beauty, it has no strength. There is no such thing as mistletoc timber. It is a parasite—that is all. Brethren, if the sap of this undertaking is to be furnished by others, we shall become parasites, and our beauty, if we have any, be borrowed beauty, and our little strength probably leave us. O, do not let us look to others to do our duties for us! It is surely unmanly to lean on outside resources and assistance for our discharge of an obligation we ourselves have assumed in God's sight. If we count on others to help us through, we shall never get the self-reliance we ought to have. He who learns to walk on crutches in childhood, finds it hard to walk without them afterwards. I do not counsel rashness.or-presumptuous self-conceit. But let us have self-reliance—if a modest, yet a firm, trust in our own capabilities—unless we want both our strength and our sense of obligation to ebb away. Is there not, perhaps, among us only too much of a spirit of reliance upon others in our Church-methods? A building is to be repaired or erected, or a parsonage refitted, or what not—if a people can raise a quarter of the money needed, without personal privations, how often that unknown quantity, "the Province at large," is looked to for the rest! O, don't let us take this same idea into this new Mission, and on a larger scale! It is said that King Edward, at Crecy, occupied a windmill, in the rear of the English forces, and among the reserves. Repeatedly, the Black Prince, his son, sent to him for help. Each time a refusal was given, "Let him win his spurs alone." I al-

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'Ready for either.' As for this new undertaking, herefore, let us not weakly depend on others' aid, out rely ou ourselves, and strain ourselves, if need be, by systematic and continuous efforts. For, nark me, if we intend to work it on as cheap a basis as possible, we shall have a cheap, puny sort of Mission. This, however, can be prevented, if there are found half a dozen persons in each congregation really in carnest about it.

And, when we bave supported the Mission with liberal gifts, I bespeak, as a third condition of success: the reposing of confidence in the intentions and judgment of our missionaries.

Of these missionaries, at any rate, it can uot he thought that they go out for personal ease and gain. They give up much. They part with all civilized comforts. They expose themselves to a trying climate, and put themselves beyond the protection of the laws. They risk everything. No one would do this who was not devoted to Jesus. Then never for a moment let their motives be impugned, if we happen to hear of something done by them, upon which we think we would not have decided. If this Mission is to succeed, the missionaries must know they have the full confidence of the Church. Anything less would be dishonorable towards them on our part. And this reposing of confidence implies, to my mind, two things-the judging of their methods according to results apart from personal considerations, and the treating them as men capable of understanding the exigencies of their special field and therefore deserving power to adopt the methods approved by their mature judgment. Let me be understood just here; for I venture to believe the usefulness of this or that man may have been hindered by the lack of such confideuce. The smalluess of our Church makes it possible for men to be hampered by the peculiarly intimate and very general knowledge of much of their family connections, genealogy and pedigree. Family likes and dislikes, and family cliques have undoubtedly been allowed, now and theu, if not intentionally, then at least unintentionally and none the less actually, to cripple the efficiency of some who might have done better service, by prejudicing people against their capacity, or unduly overestimating their powers beforehand. And a miserable spirit of gossip has made these prejudices an all the greater power for harm. It certainly is time we pray to be exoreised of this evil, and do our best to help cast it out. Not, indeed, as though I wish to hint there is actual danger of this hiuderance in this case. But I do now publicly beg that it may never be suffered to arise with regard to this Missiou. And, all around, let us try to cultivate Christian deference and manly mutual respect.

And a word as to the second thing implied by reposing confidence in the missionaries. When they have reached their field, and bave acquainted themselves with the spiritual temperament and mental characteristics of the people, we surely will let them try those methods that seem to them the hest. They may possibly differ somewhat from the way in which Moravian Missions have been carried on in times past, or are carried on elsewhere at the present day. Yet what of that? Different needs must be met differently, if they are to be met effectively. Nor is it well to be slavishly led hy any human precedeut. The main point is that men be brought to a saving knowledge of Jesus. Paul argued in one way with Greeks ou Mars' Hill, and in another way with Hebrews from the Temple stairs. I do trust, therefore, that the narrow argument will never be heard: "That is not the manner the missionaries work in the West

Indics. They do not have the 'speakings' or the 'choir system.' They have methods unknown to Moravian work. I will not contribute to that Mission." The real spirit of Moravian and all other Christian Missions-is it not the spirit of the Apostle, the hecoming all things to all men by all means to save some? If zeal for Christ is firing the missionaries, our opinion of circumstances thousands of miles away, with which we are acquainted only by report ought not to be set up in judgment over the better-founded opinion of men sacrificing themselves on the very spot. Give the brethren our full confidence, and let them work untrammeled in God's name. "Oh, but this may make them extravagant!" Is that in accord with human nature? The more confidence is put in a good man, the more will he appreciate his responsibility. The more will he strive to honor that confidence. It is when you would bave him make bricks without straw, and shut him in with all sorts of conditions, that he grows reckless. Halfresenting the nearly impossible nature of his task, and yearning to boast through restraiuts, he feels less and less bound by regulations if they can safely be broken. Therefore, I repeat again, add to liberal contributions, generous confidence.

And a fourth need seems to me to be cordial deference to those whom we have placed in authoritymore confidence in our Board. This is not to claim for them infallibility. By no means. This is not to take away the right of criticism. By no meaus. I claim that right for every one truly desirous of the welfare of our Church. Criticism is healthful. Without it, energies would lag, and staguation be apt to set in. But there are criticisms as far apart as the poles and the equator. There is a brotherly criticism, which protests in a frank, open way, and protests with the sincere purpose of doing good. And there is a criticism which clogs action, creates mistrust and breeds ill-feeling. This latter injures as much as the first benefits. With regard to defiuite plans for this new Mission, I know next to nothing, but yet I do feel free to ask that we memhers of the Moravian Church remember " it is possible for us to so thoroughly cherish the hahit of cousulting our own inclinatious only, that we forget others have a claim to the same deference; and that it is a Christian duty to obey those that have the rule over us. If we withheld the deference they have a right to expect, confusion must set in. Suppose things should be done to which we are much averse, it is our duty not at once to spread our complaints before others, especially not before the general public, but to suspend our judgment till there bas been opportunity for thorough examination into the matter and an understanding of all sides of it. This is a simple and absolute necessity in all associated work.

It must also be remembered that our authorities are in a better position to form an opinion more generally sound than the rest of us. A man on a mountain-top, who takes in at a glance the whole sweep of country, ean far better judge the relative position of places than oue at the mountain's foot, though the latter may have a far better acquaintance with his own ueighborhood. Now, we are at the foot. Our authorities, being in communication with all parts, are on a height. Surely if we wish well to our Church we must act in concert with them, even though here and there we think they err. For this last our Synods offer remedies. Moreover, if they are given to feel that they are mistrusted, and the cordial sympathy of the people is not actually with them, it must deprive them of that resolute enterprise which is a first requisite most fancy our Father in Heaven, as He looks down upon us in this undertaking, is saying, "Let them fight it out alone. It will make them all the stronger to have to move forward unsupported." Besides, the larger denominations have won their own larger mission work. It is very different from what it was a hundred and fifty, or a hundred, or even fifty years ago. Of course we should not refuse any proffered aid—and in certain notable instances it has been liberally given—but let us not count on it, or call for it, at least not until after we have ourselves done our very utmost.

And this I put forward as a second requisite: we must as a Church do our whole duty, and not a part of our duty. How stands the case at present? Is it not thus? According to the present rate of subscription to Church causes, the new Mission will compel strenuous effort. In itself that, indeed, may be no evil. You have heard the fable about the heavy stone a certain German duke once placed in the middle of the road. Farmers, soldiers, merchants, and all sorts of persons for three weeks passed by, and stumbled against it, and grumbled, but did nothing. Then an assembly of the people was called, and the Duke, springing from his saddle, said:

"'My friends, three weeks ago, 'twas I
Who placed this stone. Each passer-by,
Scolding the rest, his way did go.'
Down then he stooped, and straightway rolled
The stone aside. A bag of gold
Lay in the trench below;
And, as he held the bag on high
Before each disappointed eye,
They read: 'For him who lifts the stone.'
A prize we lose when we the good
Of man's great brotherhood
Refuse to cherish as our own."

"Yes, according to the way money is at present offered in our Church, for the service of God, it might seem as if a huge stone must be moved in undertaking this Alaska Mission. Yet how is it? Not as compared with others, but as we ourselves honestly deal with God, are we worthily worshiping Him with our offerings? Of late, our Church has in general reaped rather sparingly. May it not be because we sow sparingly? My friends, before we call on others to help us in this undertaking, it seems to me we need individually to wrestle with Christ's demand of self-sacrifice, and to wrestle with it as did Jacob with the angel, not leaving off till the dawning light of duty has left upon us the benediction of a willing consecration. What we want for this new Mission is not so much outside help, as the practical experience of the truth that it is more blessed to give than to receive; and that the way to lay up treasures for ourselves in Heaven is to lay up treasures for others on earth.

I know it may be thought, this is a poor time to urge liberality. It is all many can do to pay necessary expenses. My Christian brother, do not you count among your necessary expenses your debt to God? Do not you believe that, if you faithfully worship Him thus, He whose is the silver and the gold will see to it that you shall not want? One cure for hard times which we shall do well to try is a more liberal giving to God. Whether He returns to us measure in kind, He will return to us good measure, pressed down, and shaken together, and running over. The very culture of liberality will enlarge our sympathies, and make the earth we walk on more like God's own earth, the sky above us bluer, and our hearts tuneful with contented gladness. Besides, if we would be true soldiers of Christ, there is need to nurture consecration and self-forgetfulness. The seal of the Baptist Missionary Union ought to be one which every member of the Moravian Church could make his own-a plough on oneside, and an altar on the other, and this inscription beneath,

THE AMERICAN PROVINCE.

A MISSIONARY WEDDING.—A large company of friends, interested in the missionaries to Alaska and in their work, assembled at the Moravian Church, Lexington Avenue and Thirtieth Street, to witness the marriage of Bro. W. H. Weinland to Miss Carrie Yost, of New York City. The ceremony was performed by Bishop A. A. Reinke; and Prof. Jardine, of Jardine & Sons, (builders of the organ in the Moravian Church in Bethlehem, Pa., and other famous instruments,) presided at the organ in his usual graceful manner.

After the wedding the happy couple were driven at once to the Cortlandt Street depot, and took passage for Easton, Pa., en route for Bethlehem, where Bro. Weinland is to be ordained a deacon of the Moravian Church, prior to starting for his

Mission-field in Alaska.

By a pleasing coincidence there was in progress not very far from the church where the wedding took place, an exhibition of rare orchids, roses, azaleas, tulips, daffodils, lilies, hyacinths, lilacs, violets, pansies, etc., in greatest variety and richest profusion. One stepped out of the cold, blustering, March wind into the fragrance and glory of a tropical summer, and was delighted, astonished, enchanted with the beauties God had wrought into the forms and colors of these perfect flowers. Yet God had done this through the instrumentality of men and women whose efforts had produced this variety of floral form, size and color; it was by human skill and labor that such a vision of loveliness was brought, at the dead of Winter, into the heart of a great city, whose cobble-stones and brick walls could not have grown a single leaf or flower.

Has not the God who does such wonders in Nature promised that "the wilderness shall blossom as the rose" by the going forth of His Word? Has He not put it into the hearts of these missionaries to carry His Word to the Esquimau of

Alaska? Shall it not be said of them: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!" In that distant and inhospitable region, may many, by the power of God, through the labors of these missionaries and their helpers, as the planting of the Lord grow like the cedar, and flourish like the palm tree; and who, from their sins and unloveliness, shall come to "be like Him," being "changed from glory unto glory as by the Spirit of the Lord." The good wishes of the whole Church, and our prayers as well, go with Brother and Sister Weinland, as they begin almost simultaneously their wedded life and their missionary work. W. H. V.

THE MORAVIAN.

BETHLEHEM, PA., MARCH 25, 1885.

OFFICIAL ITEMS.

REPORTED BY THE PROVINCIAL BOARD.

ORDINATION.—At Bethlehem, in the evening of last Sunday, March 22, the Rev. William H. Weinland was ordained a Deacon of the Church, by Bishop de Schweinitz. In connection with this ordination a solemn farewell service took place.

THE ALASKA MISSION.—On Tuesday last, March 24, the Rev. William H. Weinland and wife left Bethlehem for San Francisco. They go on in advance in order to secure transportation for the missionary party. To this party has been added Brother John Torgersen, the lay assistant at the Indian Mission in Canada, who has offered to accompany the Missionaries and help them establish the Mission. This offer the Board has most thankfully accepted. When the mission house will have been built and the enterprise in all other respects put on a firm footing, he will, probably in the course of next year, return to his family, which he leaves in Canada, and to his field of labor in As soon as transportation to that country. Alaska will have been arranged for, the Rev. John Kilbuck and wife, who are at the Indian Mission in Kansas, as also Bro. Torgersen, will join Brother Weinland in San Francisco. All these brethren and sisters are most earnestly commended to the intercessions of the churches.

Ordination of and Farewell to the Rev. W. H. Weinland.

A very interesting and solemn service took place in the church at Bethlehem, on Sunday

evening, March 22. It was opened with an anthem by the choir, after the singing of which the Rev. M. W. Leibert read the Liturgical Service for the season of Lent and the Scripture lessons, which were taken from Isaiah 6:1-8, and Romans 10:4-18. The Hymn "Come, Holy Ghost, our souls inspire," having been sung, Bishop de

Schweinitz preached a short sermon on the words of Simon Peter, found in Luke 5:5: "At Thy word I will let down the net." He applied this saying to the Alaska Mission, showing the promises and power of the word of the Lord, and the faith which it is to call forth both on the part of the churches at home and of the Missionaries who are going out to that distant part of our country. He closed with a brief charge to Brother Weinland, whom he then proceeded to ordain in the name of the Holy Trinity, a Deacon of the Church.

After the silent prayer and the chanting by the choir of the doxology appointed for the ordination of Deacons, the congregation united in the hymn, "Speed Thy servants, Saviour, speed them," etc. (No. 722); whereupon the Rev. Augustus Schultze delivered an address in the German language, setting forth that, in everything relating to the Alaska enterprise, the Lord hath helped us hitherto and that we therefore have every reason to trust Him for its future success also.

The next speaker was the Rev. J. Mortimer Levering who showed the obligations which rest upon the Church at home to be always zealously affected in this good cause; and in conclusion, bade, in the name of the entire congregation, an affectionate farewell to the Rev. W. H. Weinland, assuring him that he would be remembered in prayer before the Lord. Finally Brother Weinland rose and responded in a few, earnest words, giving an account of the manner in which the Lord had, step by step, led him to this work; of the wonderful way in which He had provided for the explorers last year; and in view of the undertaking now to begin confessing his implicit trust in Him.

At the conclusion of this address the congregation caught up, with great power, the missionary hymn, "From Greenland's icy mountains." During the singing of it a very liberal collection was taken. The entire service was brought to an end with the hymn "From all that dwell below the skies;" after which Bishop de Schweinitz offered a brief prayer and pronounced the benediction. While the large congregation, which had filled the church to its utmost capacity, was slowly dispersing, the choir chanted the beautiful anthem composed by Brother Robert Rau, of Bethlehem, "The might is come wherein at last we rest."

THE AMERICAN PROVINCE.

A Card of Thanks.—The undersigned desires herewith to return his sincere thanks to the company of friends, members of the First Church, Philadelphia, who have so kindly prepared a large supply of comfortables and other useful articles intended for our use in Alaska. These and many more kind friends have already warmed our hearts by the interest which they have manifested in us and in our work, and we pray that the Lord may bestow His richest blessings upon them.

WILLIAM H. WEINLAND.

Bethlehem, Pa., March 18, 1885.

THE MORAVIAN.

BETHLEHEM, PA., APRIL 15, 1885.

ALASKA MISSION.—The Rev. Wm. H. Weinland and wife arrived safely at San Francisco, on the 4th of April. Bro. Torgersen, prior to joining them in that city, is visiting his Scandinavian friends in Dakota; and the Rev. John H. Kilbuck and wife are waiting at the Kansas Indian Mission, until transportation to Alaska will be secured.

THE MORAVIAN.

BETHLEHEM, PA., APRIL 22, 1885.

The Alaska Mission.—The latest advices from San Francisco show, that the only way in which the missionary party will be able to take with them the complete outfit, and especially lumber for a house, without which outfit the Mission can not be founded, will be to charter a schooner and sail directly to the mouth of the Kuskokwim River. The Rev. J. H. Kilbuck and wife and Bro. Torgersen expected to join the Rev. W. H. Weinland at San Francisco by the end of the month.

THE ALASKA MISSION.

A Letter from Bro. Weinland.

We are permitted to give the following extracts from a letter from Bro. W. H. Weinland to Bishop Edmund de Schweinitz, President of the Society for Propagating the Gospel, dated at San Francisco, Cal., April 11, 1885:

We arrived here safely on Saturday morning, April 4. The afternoon was spent in getting our trunks unpacked and in making ourselves comfortable. On Monday morning I went to the office of the Alaska Commercial Company. As Mr. Sloss was busy he appointed Tuesday morning for an interview, at which time I met the president of the company.

He said that the company would do all in their power to assist us in our undertaking, but that, of

course, they could do nothing which would interfere with their own business; that they had more than usual to do this Spring, so that for their own business alone they were compelled to charter an additional vessel; that they would be able to give transportation to three persons together with a ton or two of goods, but that this was the limit beyond which they could not go. He then recommended us to charter a small vessel to take us directly to the Kuskokwim River, and expressed his willingness to assist us in the matter as soon as we are ready to start.

My next business was to inquire of Mr. Rohlffe whether there was any fishing company that sent vessels to Behring Strait. I learned that there are none; that several fishing vessels have left this port, but most of them do not enter Behring Sea. Moreover, those that do have so many hired fishermen on board that the company would lose money if a side-trip to the Kuskokwim River were

undertaken.

The long and short of it is that I have been unable to find any vessels which are going to those waters except, of course, the vessel of the Alaska

Commercial Company.

My next inquiry was as to the expense of chartering a small vessel. The result of inquiries of several parties is that the shortest term of charter would be ninety days, and that the total expense would be about \$500 to \$600 per month. The President of the Alaska Commercial Company assured me that the expense would not be likely to exceed \$2,000. I think that the expense can be kept below \$1,500, because the President based his estimate on chartering a vessel of one hundred tons capacity, and our goods will not weigh so much. As soon as I give him a complete list of all the goods we wish to take with us the clerks in the Company's office will compute their weight from various tables, from which we can make an exact estimate of what the capacity of the vessel must be.

According to instructions received from Washington, D. C., I have had several interviews with Lieut. Robert Craig, officer of the Signal Service stationed at San Francisco, who will give me instructions as to setting and using the instruments

sent me by the Bureau.

The journey to San Francisco was made without any serious inconvenience. After the first day was over, both of us enjoyed the journey very much. At the present time we are quite well and feel that we have been sustained in courage and strength by grace from the Lord. I have had some much-needed rest, without which I am afraid I could not have held out much longer.

The goods sent by freight and express have arrived safely, the first shipment at least; the second

is probably on the way.

Hoping that I have made the situation quite clear to you and that the arrangements will be satisfactory to the Mission Board, I remain,
Your Brother,
WM. H. WEINLAND.

THE MORAVIAN.

BETHLEHEM, PA., APRIL 29, 1885.

OFFICIAL ITEMS.

REPORTED BY THE PROVINCIAL BOARD.

THE ALASKA MISSION.—A letter received from the Rev. Benjamin La Trobe, the Secretary of Missions, in England, brings the interesting intelligence that at a series of noonday meetings of Christians of various churches, held at Glasgow, which meetings were presided over by Mr. E. P. Hammond, of the United States, and at which Bro. La Trobe was present, our projected Mission in Alaska was brought forward and excited great interest. The letter goes on to say:

"Mr. Hammond was eager to give us an opportunity of speaking on the subject, and day after day laid it upon the hearts of those assembled, both before and after the Wednesday noon prayermeeting, which was given to the subject of Moravian Missions and the newest enterprise. Many earnest petitions were offered for our messengers to the new post of service as well as our Missionaries in older fields. I should like our Brethren and Sisters going thither to know that they were lovingly thought-of and prayed for in Scotland."

Another letter, dated April 17, has been received from the Rev. W. H. Weinland. He was expecting the arrival of his associates at San Francisco, and was engaged meanwhile in purchasing supplies and negociating for a vessel.

Later.—Since writing the above a letter has been received from Bro. Torgersen, dated April 21, at Omaha, and written in the office of Jacob Blickensderfer, Esq., of the Union Pacific Railway, through whose kindness reduced rates to San Francisco were given to missionary party. Bro. Torgersen says, that he is expecting the arrival of the Rev. J. H. Kilbuck and wife, and that they propose to leave for San Francisco that same evening. (April 21.)

The Latest.—A telegram from San Francisco has come to hand announcing their safe arrival, on the 25th of April, in that city.

Bro. Wm. H. Weinland and wife, on their way to San Francisco, spent the last Sunday in March with Bro. Weinland's parents, who reside at Blairstown. This was the last Moravian congregation our missionary friends will see until they are able to organize a church in Alaska.

Brooklyn, Iowa, April 15, 1885.

THE MORAVIAN.

BETHLEHEM, PA., MAY 6, 1885.

OFFICIAL ITEMS.

REPORTED BY THE PROVINCIAL BOARD.

THE ALASKA MISSION.—Additional letters have been received from our Missionaries, all of whom have now reached San Francisco. In the evening of the 25th of April they formally organized a Missionary Conference, of which the Rev. W. H. Weinland is the president and the Rev. J. H. Kilbuck the secretary. The former brother has been appointed, by the Provincial Board, superintendent and treasurer of the Mission. They will sail probably about the middle of this month. Their first meeting as a Missionary Conference was an occasion of great refreshing from the presence of the Lord. They all seem to be animated by unshaken faith and to be full of courage and hope. We commend them to the continued intercessions of the churches.

THE MORAVIAN.

BETHLEHEM, PA., MAY 13, 1885.

OFFICIAL ITEMS.

REPORTED BY THE PROVINCIAL BOARD.

THE ALASKA MISSION.—A telegram has been received from the Missionaries saying, that they have succeeded in chartering a schooner for the remarkably low price of \$1,550; and that they expect to sail on Saturday, the 16th of May. We commend them to the fervent intercessions of the churches.

THE MORAVIAN.

BETHLEHEM, PA., MAY 20, 1885.

OFFICIAL ITEMS.

REPORTED BY THE PROVINCIAL BOARD.

The Alaska Mission.—Further intelligence has been received from our Missionaries in San Francisco. They have concluded a contract with a boat-builder for a boat thirty feet long, nine feet wide, and four and a half feet deep. It is particularly adapted to the waters of the Kuskokwim River and is indispensable to the success of the Mission. This boat is to be called the "Bethel

Star; "Bethel" being the name which the Missionaries have resolved to give to the station that they propose establishing. They have been led to choose this name because, last year, on the day on which the two explorers were approaching the place since selected as the site of the Mission, the Old Testament text for the day was: "And God said unto Jacob, Arise, go up to Bethel, and dwell there; and make there an altar unto God." (Gen. 35:1).

We here communicate the substance of the latest letter received from the Rev. William H. Weinland, dated May 4:

"Since my last letter to you on Friday evening of last week several important developments in

our work have taken place.

"I mentioned to you that we had received an offer of a fine schooner for eighteen hundred dollars for the round trip, but that I thought we could do better. Mr. Roberts, who has assisted us in every way possible, introduced me to Mr. Charles H. Wells, a shipping and forwarding merchant, whose office is at 10 California street, and to him I explained what kind of a vessel we wished to have, and requested him to find for us what we wanted. This noon Bro. Kilbuck, Bro. Torgersen and I went to his office, and received the welcome news that he had found a fine little schooner, quite new and perfectly clean. After viewing the vessel and having a good talk with the owner and captain, we concluded a bargain for fifteen hundred and fifty dollars. The charter will be made

out to-morrow, and I will receive two copies, one

of which I will send to you.

"This, of course, takes all the trouble of chartering or assisting us to charter the schooner out of the hands of the Alaska Commercial Company. I had a talk with them to-day on this point, and they were very glad that we could do so well, and said that, while they are willing to assist us if we need their assistance, they are perfectly satisfied that we should conclude this bargain, because they have no special interest in the matter, and it makes no difference to them where we get our vessel. I am thankful for the future success of our Mission that the company has assumed this position.

"While writing the foregoing, your telegram, instructing us to take lumber for the school-house and to insure the cargo, reached me. I am very glad that I can say that, finding that our money will reach, and, strengthened by your advice in your last letter that, since we must charter a schooner, we should take an extra supply of materials, we have ordered the materials for a schoolhouse. But, since too great an amount of lumber would be burdensome, we have concluded to build the school-house of logs, and have taken 13,000 shingles, several thousand feet of rough boards, several hundred feet of flooring, beyond what we need for the dwelling house, besides extra windows and doors, which will enable us to complete the log school-house. The price for lumber is very low at present, and, introduced by Mr. Roberts, we have received a special reduction, below the lowest cash prices, of from one dollar to one dollar and a half per thousand feet. I can assure you,

Mr. Roberts has been of the greatest service to us in securing low prices for all we have bought. We will arrange to send a letter back with the vessel as we are leaving her, and have him telegraph to you at once. Thus you will hear at least a week earlier of our safe arrival at the mouth of the Kuskokwim River. The captain is confident, that, with reasonably fair weather, we can reach the ware-house in twenty days after leaving here.

"At the present time we know of nothing which will keep us later than the 16th inst. If anything should turn up so that we can not leave

until a day or two later, I will telegraph.

"We have learned that, unless special permission be received from Washington, we can not land at the Kuskokwim River without stopping at the custom house at Kadiak. The custom house officer here at San Francisco will write for permission, and in an interview with him to-day, I told him to refer to Gen. Hazen, of the Signal Service, and to the Hon. John Eaton, Commissioner of Education. He is positive that these references will secure a prompt telegraphic answer giving the permission desired.

"Our party attended a meeting in the Presbyterian Home for Chinese Women to-day, and we had the pleasure of meeting a great many carnest workers. The Rev. John Q. Adams, pastor of Westminster Presbyterian Church, of this city, invited me to present the subject of Moravian Missions and of our proposed Mission more particularly, next Sunday evening, and I have accepted

the invitation.

"We have concluded to have all our windowframes, door-frames and doors made here, besides the sashes. This will save a great deal of work when we arrive, and in accordance with your directions. Further than this, there is but little

framing to be done.

"With great thankfulness we acknowledge the kind leadings of the Lord, who has manifested His will to our waiting hearts, and has directed us in every step. Bro. Kilbuck's cold has left him, and all the rest of us are likewise enjoying excellent health

"There is one point at which we touched last year, where I think a school would do a great deal of good, and that point is Nushegak. I would not advocate interfering with the work of the Greek Church. But we can keep outside of the present village of Nushegak. Two miles north of Nushegak is the fish-canning establishment of the Arctic Fishing & Packing Company, of which Mr. Rohlffs is President. To this point many Esquimaux have been attracted, and amongst them some five boys and young men, eager to learn English and earn a decent living. Nushegak is

a very important point, and if we could next year, or the year following, start a school there, we would have a firm hold forever after. At this point we would have the assistance of this packing

company

"But perhaps this is looking ahead too far. We have a great work in hand, and to establish this work successfully before the Lord, is the work for the present. However, the more I think of Nushegak and of its needs and advantages for establishing a school, the more I am inspired to

Yurge the matter. But more of this later.

"We all join in sending our love to you and to the many dear brethren and sisters at Bethlehem."

Our Missionaries have been instructed to begin, at the station on the Kuskokwim, a school as soon as possible. We have been assured by the Bureau of Education at Washington, that this school, if regulated according to the common school system, will receive assistance from the Government. Congress, last year granted \$25,000 for schools in Alaska. The Rev. Dr. Sheldon Jackson has been appointed General Agent of Education in Alaska

AID FOR ALASKA.—Despite hard times, we are most happy to note that contributions continue to flow in with a steady stream. Like a stream, we hope to see the list gaining in volume with the length of its course. At present, we wish but to say to those in earnest and at work for the cause, on which thus far God's blessing has evidently been laid from the first, "Well done! Be not weary in well-doing. In due season you shall reap. This bread cast on the waters shall return after many days."

And we would stimulate them and others with the reminder, that here it is emphatically true that "He gives twice who gives at once." The firmer and the broader the foundation of the Mission at the outset, and the more enterprising the methods of its prosecution at the very beginning and from the beginning ever after, the more generous the results. God's Word of Promise and the expectation of man's common sense are at one here.

MORAVIAN.

BETHLEHEM, PA., MAY 27, 1885.

OFFICIAL ITEMS.

REPORTED BY THE PROVINCIAL BOARD.

THE ALASKA MISSIONARIES. - The name of the schooner which our missionaries have chartered is, according to letters received since our last report, the Lizzie Merrill. The amount paid for chartering this vessel includes board for the whole party. "We are very well pleased," writes the Rev. W. H. Weinland, "with the schooner, the owner and the captain." A telegram was received in the evening of the 16th inst., saying that the day of sailing had been necessarily deferred to the 18th inst.

A farewell letter from the missionaries has just come to hand, which will be published next week.

THE MORAVIAN.

BETHLEHEM, PA., JUNE 3, 1885.

OFFICIAL ITEMS.

REPORTED BY THE PROVINCIAL BOARD.

THE ALASKA MISSIONARIES.—The latest and, no doubt, the last communication from our Alaska Missionaries, from San Francisco, were two brief letters, dated May 18, from the Rev. W. H. Weinland and Bro. Torgersen. The latter wrote on board the Lizzie Merrill, where he had spent two nights. "God willing," he writes, "we will set sail for Alaska to-day. Our dear Lord and Saviour protect, help and guide us all our journey through?"

Here follows the letter of which we spoke last week:

Farewell Letter of the Alaska Missionaries to their Friends at Home.

SAN FRANCISCO, CAL., May 14, 1885.

DEAR FRIENDS:—Numerous letters have been received from very dear friends, requesting that we give them an account of the arrangements which we have determined upon for the Mission; how we will be quartered on board our schooner; what kind of a house we will build, etc.

The time at our disposal for writing letters is very limited, and yet these questions have probably arisen in the minds of very many and hence I will endeavor to answer them in one general letter.

Arriving here on April 4, we hoped to make arrangements by which we could reach our destination on vessels of the Alaska Commercial Company. But this could not be, and the first information which we received regarding the chartering of a vessel was that at best our expenses would be very much more than we had calculated. Meeting a trader who had spent a number of years on the Kuskokwim river, he recounted his experience, which was very trying, and in every way he threw a great deal of cold water upon our entire enterprise. It must be confessed that at first we were somewhat unmanned, and for the time being the

prospect looked very discouraging. But after a prayerful consideration of the situation, we resolved to trust the strong arm of the Lord, knowing that where the servants of the Lord have triumphed it has been in spite of the opposing views of those who are not Christians. From that day forth our courage has been stronger than ever, for the Lord has led us in a truly wonderful manner.

Our hearts and our hands were strengthened by the arrival of Bro. Kilbuck and wife and Bro. Torgersen, on April 25. We at once fixed upon definite plans and upon ways of carrying them into effect.

It was plain to all of us that it was absolutely necessary that we should have a boat with which to transport ourselves and provisions from the vessel to our destination. The contract for this boat was given out, and at this date we are await-

ing its completion. It was necessary to have it made to order, for the poculiarities of the Kuskokwim require a peculiar boat. The dimensions are thirty feet long, nine feet wide, with a general depth of four and a half feet. It is very nearly flat bottomed, is square fore and aft, with deck. A cabin has been formed by raising part of the deck about twenty inches, giving a space very nearly high enough for a man to stand upright. The entire boat is lined with close fitting boards, thus affording a comfortable and dry shelter. At the same time, there being no divisions in the boat, when the cabin is not used as such, the entire boat is suited for conveying lumber and merchandise, being able to carry twenty or twenty-five tons at a time. The boat is supplied with sails, oars and anchors, The materials used and the workmanship are such as to give entire satisfaction.

In the next place, considering the uncertainty of securing logs for building purposes, we thought best to take lumber from here and erect a frame dwelling house. This is to be thirty feet long by twenty-two feet wide, one story high, with a double layer of boards and building paper on the exterior, and a single layer of boards and building paper on the inside. In this manner we hope to provide a very warm and comfortable house before the cold weather sets in. We have also provided shingles, doors, windows, flooring, etc., to be used in building a log school-house, which we hope to

complete as soon as possible.

Our next step was to secure a schooner and purchase our supplies. In both of these matters we have been assisted very much by Mr. J. M. Roberts, a member of the Howard Street Presbyterian Church, to whom we were given a letter of introduction by Dr. Sheldon Jackson, of Sitka, Alaska. Mr. Roberts is a very energetic Christian worker, who is ever ready to assist all Missionary enterprises. By him we were introduced to a shipping merchant who secured for us a fine little schooner at a price far below what we expected we would be compelled to pay. The arrangements of this schooner are such that we can not but be very comfortable during our voyage of at least three weeks. Mr. Roberts also introduced us to a number of business men here in the city, who are earnest Christians, and from whom we were able to purchase an abundant supply of provisions, etc., at very reasonable prices.

We must thank very many persons here at San Francisco who have given us a great deal of assistance. But the most pleasing feature about it is, that we are beholden to Christians for these favors, not to the outside world; thus maintaining the

true dignity of Missionary work.

Six weeks in San Francisco! Perhaps very many of our readers envy us because of this privilege. But there are two sides to life in San Francisco. I will give the disagreeable side first, and end with the more pleasing features.

Having taken rooms in a lodging house, we have been going out to restaurants for our meals. This is a very general way of living here in the city, families living here permanently following this plan as well as transient visitors. But, while many good restaurants are to be found, there is no real home-life in this manner of living, and we long for the time when we will be established in our new home at Bethel.

The climate of California is thought by many to be perfection. But we have not found it so. There being only a very small variation of eight degrees in the mean temperature of winter and that of summer, there is no really cold weather experienced here. But the temperature is constantly cool enough to be somewhat uncomfortable. The high trade winds which prevail during the day, and the heavy fogs which fall as mist during the night time add greatly to the disagreeable features.

And now, last but, I am sorry to say, not least, while Alaska has its pest in myriads of mosquitoes, San Francisco has an equally tormenting pest in the shape of almost equally number of fleas. These infest the houses, the street cars, the sand on the beach—in fact, we are informed that no place is free from them, and that new-comers invariably have very uncomfortable experience before their blood becomes so poisoned that their bites have no more effect.

But we must hasten to give you a brief account of the pleasant features of our experience while remaining here. While wickedness seems well nigh to rule the day in this city of fortunes and gold this very fact has made whole-souled Christians of those who profess the name of Christ. It is amongst our brethren of the Presbyterian denomination that we have been received most kindly and been made to feel at home. We have received numerous calls from those most deeply interested in Missionary work, and our hearts have been greatly strengthened by their kindness. This very evening we took dinner with a lady originally from Catasauqua, Pennsylvania, and who had paid frequent visits to Lititz and Bethlehem. Gathered about the piano we expressed in song the truth of those hymns, "Blest be the tie that binds" and "He leadeth me," and as we parted from them we were assured that a number of friends would be at the wharf on Saturday to see us set sail, and that many earnest prayers would ascend to the Throne of Grace in our behalf from the friends we had made during our visit here in the city.

A very dear friend has asked me to state in a private letter what my true feelings are as we leave civilization to begin work among the degraded Esquimaux. Perhaps that friend thought that at the bottom of our hearts there are lurking doubts and misgivings, which we would not express openly. But it is not so. The history of this enterprise has shown that the Lord has owned and blessed our labors. We go forth following the Lamb who has conquered, assured that in this work, also, the victory is His.

May the Lord bless the Alaska enterprise to the hearts of each and every member of the Brethren's Church, as He has blessed it to our hearts, is the prayer of

Your obedient servant, and brother in the Lord,

WILLIAM H. WEINLAND.

P. S.—Finding ourselves unable to make all the necessary preparations to set sail on Saturday, the 16th inst., we have concluded to wait until Monday the 18th.

I would add that arrangements have been made with the Alaska Commercial Company to have

our mail forwarded to us whenever an opportunity may be offered. We therefore request our friends to write to us during the early part of the months of June, July and August of this year, and during the months of May, June, July and August of succeeding years. Please address at Bethel, Kuskokwim District, Alaska, care of Alaska Commercial Company, 310 Sansome street, San Francisco, Cal.

THE ALASKA MISSION.

Bro. Kilbuck's Farewell.

DEAR FRIENDS:—The last week of our stay in the civilized portion of the United States is rapidly drawing to a close. It certainly was trying to all of us, to bid adieu to our homes and friends and now, there arises within us, an indefinable feeling as we are about to leave the country, which has afforded us every privilege and comfort. The feeling is, however, not one of regret, nor is it one which robs us of that cheerful, confident spirit, with which the Lord has blessed us. It is an emotion, no doubt, peculiar to all missionaries who set upon their first journey to reach an unknown land, and a degraded people. But, at such moments, what missionary has not been cheered and nerved by the promise of our Lord: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My sake and the Gospel's, but he shall receive a hundredfold now in this time, houses and brethren and sisters and mothers and children and lands, with persecutions; and in the world to come eternal life."

In our own experience, we have found a happy partial fulfillment of this promisc. We arrived in San Francisco, as total strangers. During the first week of our work, we were often bewildered, and found ourselves in such straits, that we knew not what to do, but to look to our Master, and implore Him to guide us. In His own good time, He gave us light, raised up brethren and sisters at every step of our way. Seeing then, that the Lord is surely owning the work, and that it is He who is taking us to Alaska, you who have witnessed His working, will not ask us, if we think it is hard to go up to that dreadfully cold country, nor will you pity us because we go. The happiest moment of our lives will be, when we shall behold the Eskimo of Alaska, submitting to Christ's "power to save," and the next is when we shall start from San Francisco for Alaska. Therefore do not pity us, but make us strong by your prayers and help.

Now, dear friends, you want to have some idea of what you have already done for the new enter-

prise.

First of all, here is the schooner Lizzie Merrill, registered as 59 tons' burden. She is only about eight months old, nicely painted, with very satisfactory accommodations. The crew consists of the captain, mate, sailors and steward. This is the vessel that is to take us to the mouth of the Kuskokwim River.

Looking into the hatch, your eyes will behold boxes, bales, barrels and lumber, all in good order. To give you an itemized list would be tedious, but a general statement of the cargo will be sufficient. The lumber is to be used for our dwelling house, which is to be 22x30 feet, having two bed rooms, a study, a kitchen, dining and sitting room, a small store room, and a garret, which will likewise answer the purposes of a store room. We will also put up one or two sheds; besides this we will have some lumber for the school house. Then we have a long list of hardware, such as tools and nails, five stoves, kitchen utensils, and a bell for the chapel or school house. That box comes from the drug-store, the contents of which will enable us to set up a small apothocary shop. Here is the furniture, which will make us comfortable in our new house. And there are the cases and barrels, which contain the groceries and provisions for one year. Besides all this, in the remaining boxes and barrels, you will find, dry goods, books and stationery, powder and shot. On the deck you see the boat, that is to take us from the mouth of the Kuskokwim, to our mission station, Bethel.

Bethel Star, is not as shapely as a yacht, being flat bottomed, made thus purposely, so as to meet the peculiarities of river navigation. She is 30 feet long, 9 feet wide, and $4\frac{1}{2}$ feet deep, and has such conveniences as shall enable us to travel in her with some degree of comfort. She is supposed to be able to carry about 20 tons, and draw only two feet of water. We have every reason to be proud of this little craft, as every man who has looked at her, pronounces her to be solid and serviceable.

Now you have some idea, how you have fitted us out. We feel sincerely thankful that you have not stinted us in any respect. The work starts out auspiciously. You have responded nobly. Much is accomplished by a good beginning, but success depends upon "sticking it out."

And, now, we commend the new enterprise and ourselves to your earnest prayers and intercessions.

JOHN H. KILBUCK.

BOOKS JUST RECEIVED.

LIFE IN ALASKA, -

Letters of Mrs. Eugene S. Willard.

\$1.25

AMONG THE ALASKANS, \$1.25

Julia McNair Wright.

ALASKA, (illustrated), - - \$1.50

Rev. Sheldon Jackson.

^h These books should be in all Sunday-school Libraries. Reviewed in THE MORAVIAN of August 6, No. 32, 1884, also

JOHN HUS, - - \$1.05

A. H. Wrateslaw.

WICLIF AND HUS, from German of Johan Loserth, - - \$2.50

All the above will be sent post-paid for prices quoted.

E. G. Klosè, Manager,

Moravian Publication Office.

THE MORAVIAN.

BETHLEHEM, PA., JULY 29, 1885.

THE ALASKA MISSIONARIES.—We take great pleasure in reporting that, through the kindness of Mr. James B. Roberts, of San Francisco, we received a telegram last week, announcing the safe arrival, on the 19th of June, of the Missionaries at the mouth of the Kuskokwim River. This telegram was followed by letters from the Revs. W. H. Weinland and J. H. Kilbuck, received last

Monday. All the Missionaries were well and in good spirits. The voyage was long but prosperous. At the mouth of the river the Lizzie Merrill repeatedly grounded on the mud-flats, until the Missionaries persuaded the Captain to let an Esquimau act as pilot. Then the vessel was brought to an anchor close to the warehouse of the Alaska Co. The lumber and goods were all safely landed; the Bethel Star launched, and the tent pitched, in which the entire party was abiding at the time the letter was written. The Brethren Weinland and Torgersen expected to go up the river with the Bethel Star and a load of goods to the proposed site of the Mission, while Brother Kilbuck and his wife and Mrs. Weinland were to remain in the tent, and take care of the other goods. The first news which the Missionaries heard on their arrival, was the death of Nicolai, the trader, who showed the explorers so much kindness last year. Next week we will publish some of the letters which have been received.

THE MORAVIAN.

BETHLEHEM, PA., AUGUST 5, 1885.

OFFICIAL ITEMS.

REPORTED BY THE PROVINCIAL BOARD.

The Alaska Mission.—We here present the letters received from the Missionaries, as we reported last week. In that of the Rev. J. H. Kilbuck were inclosed some pressed flowers from his wife, which she gathered soon after reaching land.

Letter from the Rev. W. H. Weinland. To the Readers of The Moravian.

Schooner "Lizzie Merrill,"
Behring Sea, June 16, 1885.

Dear Friends: Thanks and praise be unto the Lord for the many blessings which we have enjoyed at His hands during this voyage to Alaska. With the mountains bordering on Kuskokwim Bay in view, and while rejoicing over the prospect of reaching our landing-place in the course of a day or two, I propose to give you a short account of our experiences since leaving San Francisco, in order that you may join us in rendering unto the Lord the thanksgiving due Him for the wonderful manner in which He has directed and preserved our little missionary party.

Quite a number of friends, whose acquaintance we had formed during our stay at San Francisco, came to the dock on Monday afternoon, May 18, to bid us a last "God-speed," and to wave us a final "farewell." At five minutes past four the last rope which bound us to land was loosened, and

we sailed rapidly out upon the Bay.

As soon as our friends were hidden from view, we gathered in the cabin, and in prayer committed ourselves into the care and keeping of Christ our Saviour, praying Him to grant us a safe and speedy voyage. That our prayers have been answered will be seen from my subsequent narrative.

The wind was contrary, the sea short and

"choppy," as the sailors designate the unsteady, vacillating motion of the waves, giving a similarly unsteady motion to our little schooner. It is needless to explain at length the experiences of those first few hours on board. Suffice it to say that, in less than two hours after leaving the dock, we were all sea-sick, and that during the first few days we experienced quite a trying time. Since then our state of health has varied with the changes of the weather. We have had a number of calm, quiet days, when scarcely a breath of air stirred the sails and the sea resembled the level plains of a trackless prairie, during which days we could all gather on deck and enjoy the invigorating air and sunshine.

Such a day was Sunday, May 31, when we gathered on deck in order to hold service, and were joined by the captain, the steward and the sailors. After singing a few hymns and prayer, Bro. Kilbuck read the lessons of Scripture and delivered an address on the Old Testament text for the day, 2 Sam. 7: 18. This and subsequent services have been greatly enjoyed by us all. But we have likewise experienced wet, rainy days, when we were compelled to be shut up in the cabin. Here we have put up a stove, and a little fire added greatly to our comfort.

On last Saturday, June 13, we reached Ouminak Pass, the entrance from the North Pacific Ocean to Behring Sea. The shore of Ouminak Island was visible, but thick clouds enveloped the summit of the burning mountain, situated on the island. However, we saw its situation and caught glimpses of the snow lying on its steep sides.

Hardly had we sailed through the Pass and entered Behring Sea before we caught sight of a vessel lying at anchor in our very course. Sailing up to her we found her to be the Tropic Bird, a fishing schooner, and that her passage from San Francisco to Behring Sea had required forty-three days. We had been thinking that our passage had been very long; but compared to this, our passage of only twenty-six days for exactly the same distance, gave us great cause for thankfulness. Indeed, while we met with several dead calms, during which our progress was more

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backwards than forwards, yet we at no time experienced much stormy weather, and were able

to keep to our course remarkably well.

This morning Bro. Torgersen has been getting our boat in readiness, in order, that, as soon as we come to anchor we can begin the work of putting our cargo on shore and under proper shelter. With the blessing of the Lord resting upon our labors, we hope, by July 4, to have all our goods transported up the river to where Bethel is to be built, and to have our buildings completed and our home established by the time that Winter sets in. After traveling for nearly three months the word "home" has become very dear to us; but ours must first be established.

And now, in conclusion, in the words of the doctrinal text for the day of our departure from San Francisco, we beseech you "Brethren, pray for us," 1 Thess. 5: 25. The work of establishing this Mission, where salvation shall be proclaimed to a degraded people, is a great and holy work. Human wisdom, human strength are not sufficient. We must have the Spirit's guidance and the strong arm of the Lord to help us. Pray for us that these blessings may be granted unto us. Pray for us that we may prove to be faithful servants of the Master, cultivating the ground and sowing the seed diligently. The result of the harvest we must leave with "the Lord, who giveth the increase."

Yours in the bonds of brotherly love, WILLIAM H. WEINLAND.

Letters from the Rev. J. H. Kilbuck.

Schooner "Lizzie Merrill,"
Off Good News Bay, June 17, 1885.

BISHOP E. DE SCHWEINITZ:—Dear Brother: With intense interest we have been gazing at the shore of Alaska since yesterday when we first saw the Cape Newenham. All along the coast thus far are to be seen hills with snowy sides and summits, the beach covered with drift, but no signs of life. To me, personally, the sight was a welcome one, and as I stood on deck, looking shoreward, that old missionary hymn, "From Greenland's icy mountains," came to my mind, and in going over the hymn, the line, "Waft, waft, ye winds the story," unfolded a depth that I had never thought of. Thanks to the Ruler of the Universe, the winds have been very propitious, wafting us over thousands of miles of water in the remarkable time of thirty days. The general health of the party has been good, Bro. Torgersen being the only one who has not been able to get around as well as the rest. The ladies have borne the hardships and discomforts of sea-traveling very well indeed.

We have been able to hold a service every Sunday that we were out, and now and then we had singing services, using either the Gospel Songs or our Office of Worship. In this way we have often refreshed our souls and renewed our spirits.

On the twenty-second day of our voyage we had the first sight of land since leaving San Francisco. The land proved to be an island belonging to the Shumagin group. A few days before we were made aware of our proximity to the Aleutian district by the prevalence of rain, fog and mist. We

were all overjoyed at the prospect of soon reaching the end of our sea voyage. On the morning of our twenty-third day some more land appeared, and besides our interest was considerably increased by the sight of a bidarka, with two natives in it paddling out to sea. The natives were evidently in close pursuit of game, for they did not turn and come alongside, although quite a short distance from us. The evening of the twenty-fifth day, Friday, June 12, we came in sight of the Ouminak Pass. We lay outside of the straits until morning, as the captain feared to risk the passage because of the light wind and the dense fog that prevailed. Early Saturday morning found us in the straits, fighting our way with a very light wind, against a strong adverse current. He remained almost stationary for about seven hours when the tide changed, and we entered the Behring Sea and headed directly for Kuskokwim River. We have been thrown somewhat out of our course, but not enough to make a material difference. To-day we have had a head wind to contend with, and so we will hardly anchor to-night opposite the warehouse.

"THE WARE HOUSE," Shineyagamute, Alaska, June 21, 1885.

BISHOP E. DE SCHWEINITZ: —Dear Brother: Early on Wednesday morning, the 17th, natives came alongside, and after our breakfast, some came on deck. The impression that these people have made upon the whole party is exceedingly favorable. The ladies were especially surprised to find that these Eskimos were not so repulsive in their appearance. All day long we saw them here and there on the water in their kyacks. On the evening of this day we saw the warehouse, and soon after the vessel ran aground upon the mudflats. At this time we were nearer to the warehouse than any previous vessel, the distance being about seven miles. After the vessel was affoat we anchored in deep water. The next day, Thursday, the 18th, the vessel grounded several times. As there was nothing to do until the tide came in we launched the Bethel Star in the afternoon. If the captain had listened to the advice of the natives we probably would have been able to keep the channel better. Early on Friday, the 19th, we rigged our little boat, and towards noon made one more effort to reach the warehouse. At 12 o'clock we were on a flat, and there were only about four feet of water. Fortunately the tide was not at its highest, and so we were soon afloat again. We managed to persuade the captain to let one of the natives pilot us in, for we gathered from their signs that there was a good channel right up to the warehouse. The native, who evidently was a man of influence, stood on the prow of the vessel, and by his signs directed the captain how to head his vessel. Nearer and nearer we approached the land, and all on board were eager to see if the natives would be able to bring us alongside the warehouse. At 2 o'clock we entered the mouth of the Shinette River, still the pilot motioned forward. A few minutes later he jumped down from his position on to the deck and touching the anchor motioned to the captain to drop it. There was the shore a few feet away, and all that

we could say was "It is good," and looked at one

another, feeling that our Lord was and had been very, very near to us, giving us such a rich blessing, far better than we deserved, and more than we had ever asked for. We thought of our brethren at home, and wished that they too were able to share our happiness. At a quarter to three Bro. Weinland and I stood upon the shore and looked upon this "far vast land." The green grass, the shy peeps of little flowers, the familiar notes of the warbler, seemed to us to be the welcome of this neglected land. The unloading went on very rapidly and without any mishap. We found our goods to be in very good condition, nothing damaged. The natives worked hard, especially four of them who worked as steadily as any of us.

Now, you probably wish to know what I think of these people. My first impression is very favorable. Their personal appearance is, of course, not cleanly, but there is some degree of neatness about their dress. Their language, or rather their way of speaking, their intonations and accents are very much like that of the American Indians that I have met with. I caught words now and then that sounded very much like Delaware, the meaning, however, was quite different. Seeing that the vocalization of the Eskimo and the Delaware is so very similar, I, personally, do not anticipate very much trouble in learning to speak the language. Whether I shall be so fortunate in grasping their way of thinking and the mode of expressing their

thoughts, I really can not tell.

One thing more, which bears more directly upon our work of teaching them. Last evening we gathered several natives together, and endeavored to teach them a few words. By signs we made them understand our object of coming to this country, viz.: to teach their children. Their attention was at once riveted, and they seemed particularly pleased. One of them repeated the Russian alphabet, and taking a pencil made the letters. He then made us understand that he was baptized Chimey-oon. I wrote out the following words, yes, no, good, bread, and Bro. Weinland, telling them the equivalents in their language, got them to pronounce the words. They showed the missionaries in North West Alaska! deepest interest, and vied one another in pronouncing the words correctly.

opinion:

2. That they possess good memories.

mode of living.

who has loved these people for such a long time whom she knew nothing. and with such tender love. Shall we not then work with all our might?

Cease not to pray for this and us.

JOHN H. KILBUCK. Your brother,

MORAVIAN MISSI REPOR London Eng August

THE ALASKAN MISSION.

TE quote from the Little Missionary the following description of the Lizzie Merrill, the vessel in which Brn. and Srs. Weinland and Kilbuck and Br. Torgersen sailed from San Francisco, for Oonalaska on May 18th.

THE "LIZZIE MERRILL."

The Lizzie Merrill is a new, trim schooner of about ninetyfive tons' burden, with good accommodation. Her hull is filled with all manner of freight for the new mission. She carries Tumber for a dwelling-house. This again will have a double frame to secure it against the cold; and will contain a sittingroom, dining-room, study, two bedrooms, kitchen, and a small store-room, besides a garret in which articles can be stowed away. Then, too, she has lumber for the building of a schoolhouse and two sheds. Besides these things she is laden with boxes and barrels and bales, containing all sorts of hardware that will be required, such as tools of various kinds, nails, stoves, kitchen utensils, a bell for the school-house; also dry goods, books, stationery and provisions for an entire year. In addition, there is on the deck of the Lizzie Merrill a new boat, expressly built for the service of the mission. This boat is thirty feet long, nine feet wide, and four and a half feet deep, and has a flat bottom, so that she can navigate the shallow waters of the Kuskokwim. The name of it is the Bethel Star. The boat is fitted with a comfortable cabin, and supplied with sails, oars, anchors and other equipments. It will carry about twenty-five tons.

The following short story, taken from the Youth's World, gives an encouraging instance of the blessing with which God is crowning the work of the good Presbyterian missionaries amongst the Indians of Eastern Alaska. God grant that similar successes may attend the labours of our Moravian

ONLY A LITTLE HEATHEN.

She was a very wretched little heathen, too, far up in The result of this experiment was that in our Alaska. Her parents were dead, and no one loved her; all regarded her as a burden, and wished she were out of the 1. The Eskimos will prove to be very willing way. Her long soft hair was a tangled mat, her big dark eyes were generally full of tears, her dark smooth skin was dirty, and on her half-starved little body hung her sole garment, 3. That they can be taught and trained very a ragged cotton frock. In this guise she strayed into the readily to something higher than their present mission-school and heard wonderful singing and wonderful things. She heard that most of the things she knew were So, dear brother, we feel strong, and are pre-bad, and better unknown; that most of the things she did pared to endure much, since we have seen without were bad, and better not done; that there were many good the least doubt the will of our Master. It is plain things to do which she had no chance to do; that there was to us that we have been brought here by Him, a heaven where she was never likely to go, and a Saviour of

Among all the pupils the teacher's heart fixed on this poor waif and longed to rescue her. One Sunday some Indian We are all in excellent health and spirits. We who claimed power over this little girl, set her to cleaning often think of our brethren at home, and blend fish while teaching was going on, and just out of reach of the our prayers with theirs, for the successful estab- teacher's voice she cleaned salmon, and plenteous tears ran lishment of the banner of the Crucified Lamb. down and helped to wash her feet as she stood barefooted in

the slush, the raw wind blowing her ragged gown. Suddenly the teacher stood beside her. "None of you love this child, no one wants her; I claim her for mine. I will feed and clothe her, and she shall go into my home, and not come to

your homes to live any more."

So the Indians gave the child to the teacher. The teacher took her home, put her in a tub of warm water and scrubbed her clean with carbolic soap; then she cleaned, combed and braided her long hair, taught her a prayer, put her in a clean little bed and gave her a kiss. Next day the little heathen was clothed in tidy garments, and began to learn sewing and housework, and her letters, and how to be good. She was a very happy little Indian now; but by and by there grew up in her child heart a great wish tor an

only a little doll such as sells here for fourteen or fifteen cents, but it costs more in Alaska. She began saving her

pennies to buy a doll.

One hot summer day she picked seven or eight quarts of berries, for which some one gave her ten cents. That afternoon at school the lesson was about the Lord Jesus, who though He was rich yet for our sakes became poor. This made the little girl think. Before she went to bed she came to her teacher with her beautiful ten cents. "Teacher, divide; Jesus half, me half." She would wait a little longer for her "American doll," and give something to Jesus, "who loved us, and gave Himself for us." I am glad that when Christmas came, this rescued child-heathen got two little dolls on the Christmas tree. In six months this little girl learned to speak English, to read her English Testament, to write her name, to sew pretty well, to do many kinds of housework, to be tidy and pleasant mannered. Now her face is bright with smiles, she is clean, plump, and well clothed. is a true tale, every word of it.

Boys and girls! future men and women of Britain and her colonies, shall we not use every effort to draw to the Lord Jesus those around us, as well as those in heathen lands? Be it our earnest prayer that God would first make us entirely His own, and then so fill us with His Holy Spirit and His love, that we may, as it were, become living magnets, to draw

others to the Saviour!

THE MORAVIAN.

BETHLEHEM, PA., NOVEMBER 11, 1885.

NEWS FROM ALASKA.—On Monday morning, November 9, 1885, letters from the Brethren Weinland and Kilbuck, dated August 8 to 12, were received. These brethren and their wives are in comparatively good health, but it has pleased the Lord to remove from their side Brother Torgersen, their lay assistant, who was drowned on August 10. A full account from the pen of Bro. Kilbuck is given on another page, together with a letter from Bro. Weinland. May the Lord comfort the stricken widow in her affliction.

The Mission in Alaska.

With saddened hearts we present the following letters:

I. From Bro. Weinland.

Bethel, Alaska, August 8, 1885.

THE RT. REV. E. DE SCHWEINITZ-My Dear Brother:—It was our intention to send a messenger to Nushagak with mail no later than August 1, and this late date finds us still unprepared.

But all this has been due to reasons over which we have had no control. In the first place, we are more than a month later with our work than we had hoped we would be. In my letter to THE MORAVIAN I stated that we hoped to have all our things at Bethel by July 4, whereas at this writing they are not all here yet. This delay is due to the exceedingly bad weather which we have had almost constantly since the latter part of June. On July 28 Bro. Torgersen and Bro. Kilbuck started from here to bring the last load of goods from the ware-house, and have not yet returned. Soon after they started a heavy rain

storm set in, rendering all traveling impossible, and the storm still continues unabated. During their absence I have had a short spell of sickness. Working in the rain, becoming drenched as often as three times in one day, renders us liable to slight attacks of one sort or another.

Taking all in all, our health has been preserved, no one in the party having any cause to complain.

Of course, if the lumber is not all here yet, you will at once know that the house is not yet begun. But, in spite of this delay, we have great cause for thankfulness to the Lord for many blessings. We have what is of most importance of all here in Alaska—a dry, warm shelter. Pursuing the plans which we had adopted, we erected a frame building, 12x14 feet, with tight shingle roof and buttoned sides, in which we are living at present. Under the roof we have stored such of our goods as must be kept both dry and warm, while into the tent we have stored other things which must be kept dry. That our quarters are not a little crowded, will be evident to all. But we are contented and very thankful for this shelter.

The incessant rain which has prevailed since our leaving the vessel, rendered our lumber totally unfit for building, unless it could first be thoroughly dried. We were discussing the advisability of building a log dwelling-house, when the trader at this post came to our assistance. Last Autumn Nicholi built a large kashima—a building perfectly adapted to the purpose of drying lumber, and this Mr. Lind offered we might use. All the lumber which has been brought up thus

far is now drying in the kashima.

I can not, of course, report having done any oral preaching to the natives. That is still beyond our capabilities, although we have the people constantly about us, and learn and use all the words we can. However, the Lord grant that our being here has not been without its good effects even already! I believe that we have made some progress in the proper direction. What is more important than that, the people to whom the Gospel is to be preached should be convinced that

the preachers love them! We have endeavored to win the hearts of the people, and I am thankful to say the Lord has blessed our endeavors. Natives have come from great distances in order to see us, as many as thirty canoes being at the

landing at one time.

Nicholi, the Esquimaux trader whom Bro. Hartmann and I met here last Summer, died last December of scrofula, a disease, which is found frequently amongst the natives. Our relations with Mr. Lind, Nicholi's successor, have been of the most pleasant nature. He has been very kind and very neighborly. We have bought some few things at his store, the prices of which are to be fixed later by Mr. Sipary, the chief trader of the Kuskokwim.

TUESDAY, August 11.

It is my sad duty to report to you a terrible accident which happened yesterday morning, and which resulted in the death of one of our Mis-

sionary party.

On Sunday, 9th inst., the Bethel Star became visible from the high bank at a short distance from here, but, as the wind was contrary they were unable to sail up to this place. However, they sent a native with a message on Sunday afternoon, asking for more provisions, and for the letters and papers which had arrived for them. On Monday morning about nine o'clock the wind seemed favorable for sailing, and, while Bro. Kilbuck remained at the helm, Bro. Torgersen fixed the sails. This done, and the boat having gained considerable headway, Bro. Torgersen started to go back to Bro. Kilbuck, when he fell overboard. Bro. Kilbuck at once threw a rope to Bro. Torgersen, but the current swept this in Then Bro. Torgersen an opposite direction. called to Bro. Kilbuck to bring the Star around, which he did. Then Bro. Kilbuck threw out another rope and a plank, but Bro. Torgersen could keep himself no longer. His last words were "Oh, I am drowned." All this happened in less than two minutes, and nothing was seen of him after that. Strange to say, there was not a native about the boat at the time of the accident. There are usually two, if not more, about the boat, and being left alone, Bro. Kilbuck was rendered almost helpless. He anchored the boat last

evening and came up here. A number of natives hearing later of the accident, came to express their sympathy, and offered their assistance in searching for the body. This morning Bro. Kilbuck started out with a number of natives in small boats and with nets, with which they intend to drag the river.

TUESDAY EVENING.

Bro. Kilbuck returned this afternoon after an unsuccessful search for the body of Bro. Tor-We miss him so much, for we looked to him as being the one who had experience in the kind of work in which we are engaged.

Again we have been taught the lesson of truthfulness. With the trial, there came also the promise yesterday, "The Lord will go before you." Isaiah 52: 12. Therefore, taking this promise, we feel like pressing boldly forward and doing the best we can, depending upon the Lord

tor strength and guidance. I had intended to send you the accounts to date in this letter. But Bro. Torgersen had some little Mission money on his person and carried some accounts with him of things which he had bought recently for the Mission. All this we will straighten out as soon as possible, and will communicate the result next Spring. We have still money sufficient for all purposes for some time to come.

I have requested Bro. Kilbuck to give you a full account of the accident which he has done. He has also written to Sister Torgersen, with

whom he is personally acquainted.

We have prepared a list of the articles needed for another year. All the things which we got this year are excellent. The canned goods could not be any better.

The mail is now ready, and if the messenger does not waste his time on the way, he can reach

Nushagak in time to meet the vessel.

Therefore I will come to a close bidding you

farewell until next Spring.

We ask for the Church's continued intercessions. But let no one think that our courage fails us. I am feeling quite well again, thanks to the Lord, and we will continue the work, depending upon the strong arm of the Lord.

I remain, your brother,
WILLIAM H. WEINLAND.

II. From Bro. Kilbuck.

BETHEL, ALASKA, August 12, 1885.

BISHOP DE SCHWEINITZ—Dear Brother: Bro. Weinland has given you an official notice of the loss of Bro. Torgersen, and it remains for me to give a more detailed account of the accident.

We had quite a trying time during our entire journey down [to the warehouse] and back. On our return we were caught in a storm, that lasted for three days. The waves damaged our rudder and the wind was so strong that, although we had both anchors out, we were blown quite a distance from where we first dropped anchor. Fortunately we remained in deep water. During this time we had only one meal a day, and that a very scanty one. On the fourth day we managed to sail. Little by little we approached Bethel, and Sunday, August 9, found us anchored about two miles from home. We had heard about letters arriving from St. Michael's, and so we sent a native to the station for letters and papers, which he brought along with some provisions.

Early Monday morning we endeavored to sail, but the current was too strong and the wind too light and somewhat contrary. We dropped anchor about the middle of the stream, which at this point is about one-half of a mile wide. My eyes had been very sore and still worried me so that I could not write letters. Bro. Torgersen, however, was writing a letter to his family. Near noon, the wind freshened up somewhat, and Bro. Torgersen thought that we might be able to sail. So we weighed anchor, hoisted the mainsail and then I went to the rudder, while Bro. Torgersen remained foreward, attending to the other sail and coiling the ropes. We were just getting under good headway when, in coming aft, Bro. Torgersen slipped

and fell into the river.

I immediately threw out a rope and put the helm hard up, for coming around. I then ran forward, having thrown a plank overboard, and threw another rope toward him. Both ropes were quite near, and the plank was not far, but being heavily

clothed and the current swift his strength soon failed. I had dropped the anchor and the sails. I saw him go down, and when he came up he was within reach of the plank and I yelled with all my might, telling him to reach out, but he sank, apparently already unconscious. When I saw him again he hardly came to the surface of the water. Had there been another man on board more might have been done, but we had been alone, and so I was almost powerless, having the ship to attend to at the same time. After Bro. Torgersen disappeared I sailed back and forth in the hopes of seeing him again. The time seemed an age to me, but the actual time was hardly more than two minutes, or even less.

As soon as a native came I sent him to Bro. Weinland, reporting the accident and asking him to come if possible. He, however, could not come, being down with chills and fever; but he sent word to drop both anchors and come to the house. I did so. Early next morning I went down with natives, who were very sympathizing, and dragged for the body, but to no purpose. The day before, Sunday, in the course of our conversation, he said that he took the opportunity to say that wherever he died there he wanted to be buried; if on the Lord's battle-field, in the Mission-field, there he must be buried. He spoke of our long journey, then almost two weeks' long, as one peculiarly filled with many evidences of the nearness of the Saviour.

We deeply feel the loss that we have sustained, but the Lord is good, and His thoughts towards us all are ever filled with the tenderest love.

In Bro. Torgersen we saw a man who in all simplicity laid hold of the forgiveness of sin, by faith, and walked conscientiously; earnestly devoted to the cause of Christ, especially the Mission work, and very zealous of the honor of his Head and Master.

My eyes are so bad that it is with very great effort that I write this to you. It may seem disconnected. If it does, it is because I have been obliged to stop so often.

I remain your brother,
J. H. KILBUCK.

THE ALASKAN MISSION.

I. ARRIVAL OF THE MISSIONARY PARTY.

THE missionaries who sailed from San Francisco last May for North-West Alaska arrived safely at the mouth of the Kuskokwim just a month later. The estuary of this river is very broad, but shallow, and great banks of mud render the navigation difficult for ships. The schooner Lizzie Merrilt grounded on the mud-flats again and again, nor could the captain get near the shore at all, until he acted on the missionaries' advice, and took an Eskimo on board as a pilot. This native at once steered the vessel cleverly to the place where the Alaska Commercial Company's warehouse stands. There they landed, hoping to find the traders, but the storehouse was locked, and the company's agents had evidently returned up the river to their three trading-posts. So the missionaries pitched their tent, and unloaded some of their goods. The next day they launched their boat, the Bethel Star, and cleared the rest of their luggage out of the Lizzie Merrill. Then they bade the captain good-bye, and the schooner sailed away, leaving our dear missionaries and their wives well and in good spirits, though their brave hearts must have sunk a little as they watched her disappearing in the distance, and felt that they were alone on that far-off northern shore.

Br. Kilbuck and the two ladies were to remain where they were, and take care of the goods, while the Brn. Weinland and Torgersen went up the river with a load in the Bethel Star to Mumtrekhlagamute, the trading-post where they propose to settle.

Can any of our young readers remember what name they intend to give to the new mission station, and why they chose that name?

II. DEATH OF NICOLAI.

Br. Weinland inquired for *Nicolai*, the Eskimo trader at Mumtrekhlagamute who was so kind and useful to Br. Hartmann and himself last year. But, though he could not perfectly understand the answers given by the natives, they always seemed sorrowful, and he feels only too sure that their good friend is dead. This is sad, for Nicolai was intelligent and influential, and promised to be of great service to the mission. But the Lord can raise up helpers for His servants.

The event shows how necessary it is to do all we can to send the Gospel to Alaska, for death goes thither, whether missionaries do or not, and happy are those who know the truth and dic in Jesus. We must hope that Nicolai understood enough of what our explorers tried to tell him and others last year to know that the Lord Jesus Christ is the Saviour of sinners.

III. THE PLACE PROPOSED FOR THE NEW MISSION STATION.

The following letter, describing a first sight of Mumtrekhlagamute, and giving six reasons why it was finally settled to begin the mission there, was written for the young American readers of the Little Missionary. It will be just as interesting to the young readers of the Reporter in Great Britain and the West Indies. So we borrow it for your benefit, and return our and your thanks to the editor of the Little Missionary for inducing Br. Weinland to write such interesting papers for the boys and girls.

"MY DEAR CHILDREN,—Imagine, if you can, several boats sailing up the Kuskokwim river, driven like a plough through the waves by a stiff breeze, and assisted on their course by the inflowing tide. Presently the boat which has been taking the lead makes a sharp turn into a narrow channel, thus

leaving the main bed of the river. The other boats follow, and two days are spent in passing through this channel. There are no villages within sight, nor any sign of a human being, except the occupants of the boats. Numerous smaller channels are met with, and many islands eovered with a thick undergrowth of brushwood are passed. In consequence of this the leading boat is often lost sight of, but it presently reappears beyond some intervening island. The occupants of the boats have seen no civilized habitation for several weeks. During the day they have been travelling, and the nights have been spent in their tents, where the moss on the ground afforded a comfortable bed. But they are weary, by reason of their long journey, and the desire to reach its end has frequently been expressed. Suddenly a beautiful picture bursts upon their view. Between the green foliage of the trees on the banks of the channel are situated several buildings of a trading-post, with pine-trees in the distance, forming a lovely background. We learned that the place is called Mumtrekhlagamute, that there is a trading-post of the Alaska Commercial Company established here, and that an Eskimo named Nicolai is the trader. Here we remained for eight days, during which time we had ample opportunity to examine the situation and surroundings of the place; and we finally concluded, after much prayerful eonsideration, that this would be the best location for our mission, for the following

"First, because the forests near would afford us an abundance of fuel and timber for building purposes. Besides this, plenty of driftwood can be gathered on the banks of the

river.

"Second, because the land is high, affording a healthy location for the mission, and there would be no danger of the buildings being washed away by the freshets.

"Third, because there are four Eskimo villages within a distance of about eighteen miles, all of which can easily be

reached.

"Fourth, because Nicolai, being an educated Eskimo, could be of great service to us in learning the language, and in

dealing with the people.

"Fifth, because the channels of the river at this point abound with salmon, salmon-trout, and white fish—affording a greater variety of fish diet than probably at any other point on the river.

"Sixth, because the people here are absolute heathers, there

being no missionary of any kind amongst them.

"Here, then, we hope to etablish our mission station, build our houses, and make our homes. The place is situated about 150 miles from the mouth of the Kuskokwim river. But as you probably have some difficulty in pronouncing and remembering the long name *Mumtrekhlagamute*, we must find some better and more suitable name for the mission. What shall the name be?

"W. H. W."

THE MORAVIAN.

BETHLEHEM, PA., NOVEMBER 25, 1885.

IN MEMORIAM.

Hans Torgersen,

DIED IN ALASKA, AUGUST 10, 1885.

Brother Hans Torgersen, the fourth in a family of six children, of whom only one, however, survives him, was born in Norway, Europe, on the 18th of March, 1850. While he was still a

child, his parents emigrated to this country, and were among the first settlers on the North-eastern peninsula of Wisconsin. Here he with others was early trained in the school of poverty and trouble. To the customary hardships and privations of pioneer life were added mishaps and misfortunes of various kinds. An almost total failure of crops, little or no success in the fisheries, then their chief means of support, and this followed by a Winter of unusual length and rigor, brought the little colony, cut off as it was from the outside world by a distance of some seventy miles which in Winter, at least, was impassable, to the verge of starvation. A seant allowance of potatoes was their daily food for several months. And their limited supply, growing less every day, was almost exhausted when the long expected, but long delayed Spring finally came; and the dreadful calamity of death by starvation was happily averted. Yet it was a hard life, full of toil and trouble, a constant struggle for the bare means of subsist-

The greatest loss, however, which Bro. Torgersen sustained during his childhood's years was the death of his dear and loving mother, which took place not long after their arrival in this country. Some years later the Civil War broke out. An older brother enlisted in the Union army; but was killed in Tennessee during a slight skirmish in the early part of the war. Strange to say, this young man had also desired to go out as missionary into heathen lands. But the father, who at that time was not very favorably disposed towards this cause and who needed his help greatly at home in supporting a large family, had always put hinderances in the way, until he finally lost his son in another and far less glorious battle-field.

This event made a deep and lasting impression upon the whole family, but especially upon young Bro. Torgersen. And when shortly after on the 22nd of October, 1865, he made a public profession of his faith on the occasion of his confirmation (himself only, constituting Bro. Groenfeld's first class), he resolved that his future life with all his powers of body and mind should be devoted to the service of that Saviour, who had bought and redeemed him, not with corruptible things, as silver and gold, but with his own precious blood.

From that time on, whence his conversion may be dated, he was in every respect a model young man. A most dutiful and affectionate son and brother; strictly trustful, scrupulously fair and honest in all his dealings, he won the respect, confidence and love of all with whom he came o contact. So highly did his fellow citizens esteem him, that, though still a young man, he was several times elected to fill offices of high trust and responsibility. In his efforts to do good, to promote the cause of Christ, he was unceasing; and his benevolence and liberality for this cause might almost be said to have known no bounds. In attending divine service he was most constant and faithful. Although living at a distance of five miles from the church, his place there was seldom vacant. Even in Winter, through deep snows, the thermometer ranging from 20° to 30° below zero, (Fahrenheit), after a hard day's work out in the woods, there was scarcely any week-day

evening service or private prayer meeting that he did not attend. Thus nine years of his life passed by during which by his untiring industry, he has helped his father to gain quite a comfortable living, and had himself also acquired some

property.

Having at one time considerable money on hand, that he wished to devote to the cause of Missions, he thought that the best investment which could be made would be in land; and taking advantage of the unusually low prices he bought eighty acres of timber, which he called the "mission property." This little mission speculation was eminently successful, and brought in three or four times more than the original amount. Thinking, however, that the cause of Christ demanded a more exclusive and undivided attention, than he, situated as he then was, could possibly give, he came one day to his pastor and offered himself to the Mission work, ready and willing to go whenever and wherever the Church might see fit to send him. From that time on he received weekly instruction from his pastor in Brethren's History, Exegesis, and Dogmatics. Over three years, however, had elapsed, and no suitable opening for foreign Mission work presenting itself, Bro. Torgersen thought that perhaps it was not the Lord's will that he should go out as a missionary. He therefore bought himself a farm, built a house, and on the 11th of May, 1877, married his present wife, a Norwegian by birth, whose maiden name was Christina Torkelsen, who in love to Christ, and in readiness to do and suffer for His sake, was perfectly one with her husband. They had, however, lived scarcely more than half a year in their new home, when Bro. Torgersen received a call to the Moravian Mission in Canada, to take charge of its temporal and financial affairs. He at once accepted the call, and on the 18th of January, 1878, in the midst of a severe Winter, he and his wife left their comfortable home, their parents, friends and relatives to serve and labor for the Lord among the aborigines of our land. The doctrinal text for that day was: "Follow me; and I will make you fishers of men."

Of Bro. Torgersen's work in Canada, not much can be said, which is not already well known. Through his careful industry and economical management, the temporal affairs of the Mission prospered wonderfully. Some years indeed it was entirely self-supporting. At the same time many and great improvements were made: machinery of various kinds was procured; a new and com-

fortable dwelling house was built, etc.

Not only in temporal matters, however, did Bro. Torgersen built up the Mission, but on its spiritual welfare also, did he exert a great influence. This he did, not so much by precept as by example. His perfect fairness and strict honesty in all his dealings with the Indians, gained him their confidence and respect. His kind and affectionate treatment of them won their love and esteem. His deep concern for their soul's salvation, which theme was ever uppermost in his mind and conversation, convinced them beyond a doubt that shey had in him a true friend, whose "heart's de-

might be saved." At his house they were always welcome and made to feel at home; nor were they permitted to leave without having received something both for body and soul. For, three times a day, even in the very busiest season, he would assemble the entire household to prayer and reading of the Word of God. That such a man, who practiced so faithfully and so consistently himself, what he preached to others, should have and did exert a powerful influence for good, can not much be wondered at.

During the seven years of Bro. Torgersen's activity in Canada, he left his post but twice. In the Fall of 1880 he accompanied Bro. Groenfeld on a visit to a Scandinavian settlement in Kansas. His next absence from the Mission was in the Spring of 1884, when the Provincial Elders Conference requested him to go to Ephraim, his mother congregation, where considerable trouble had arisen. This rather delicate task he performed to the entire satisfaction of all. His kind and encouraging words, his gentle and conciliating ways were like oil on the troubled waters.

In the Spring of 1885, he left his home once more, never to return. The details of the Alaska Mission enterprise are so well known to all as to render an account of them unnecessary. Just when to all human appearance, the time had come for real missionary work, our brother was called away. We can not understand why it should have happened. But "God is His own interpreter, and He will make it plain." He says, "What I do, thou knowest not now; but thou shalt know hereafter." May our brother not have died in vain, but may this calamity stir us up to greater zeal, to renewed exertion, to more self-denying efforts in behalf of this great cause!

Of our departed brother, it may truly be said: "He was a good man, full of the Holy Ghost and of faith." May it also be said that by his life and death "much people was added unto the Lord."

Moravian Mission any Reporter London England. July 1885. THE BOYS AND GIRLS OF ALASKA.

N our February number we gave one of Brother Weinland's letters to the Moravian boys and girls in the United States. At the time we are writing these lines, we may imagine himself and his companions speeding away northward to the mouth of the Kuskokwim River on board a fine little schooner, quite new, called the Lizzie Merrill. This vessel has been hired for the purpose of conveying to Alaska the materials for the building of the mission-house and school. Our brethren are also taking with them a boat thirty feet long, nine feet wide, and four and a half feet deep. which will prove most useful to them in their journeys up and down the Kuskokwim. It is to be called the "Bethel STAR;" "Bethel" being the name which the missionaries have resolved to give to the new station. They have been led to choose this name because last year, on the day on which the two explorers were approaching the place since selected as the site of the mission, the Old Testament text for the day was, "And God said unto Jacob, Arise, go up to Bethel, and dwell there, and make there an altar unto God" (Gen. xxxv. 1). We now have great pleasure in giving the following extracts from another of Brother Wein-

THE FAVOURITE FOOD OF THE ALASKAN ESKIMOES. "I must not forget my promise to tell you how the Eskimoes warm their bodies from the interior. Did you ever know that the food you eat helps to keep you warm? This is the case, and the more you eat, the warmer your whole body will be kept. The Eskimoes seem to know this, and

so they eat a great deal of fat.

"In the first place, white whales come up the river during the summer, and the Eskimoes kill as many of them as they can, and save the meat for winter use. You have all seen pork, and know what that is like. And many of you have seen the fat from which lard is rendered. Well, the meat of the white whale looks just like this fat. I do not know how it tastes, and I hardly think that you would like to eat But the Eskimo boys and girls are fond of such food, and it seems to agree with them, for they all have plump, round cheeks.

"Then they also have a great deal of seal oil, in which they soak their dried salmon. I have never seen them drink pure oil, but I have heard that they do. What queer tastes these Eskimoes have! When we told them that some of their things were not good, they told us, 'Yes, they may not be good for you, but they are good for us."

ESKIMO GIRLS AND THEIR DOLLS.

"But I also promised to tell you about the games at which Eskimo girls like to play. And here you will see that they are not so widely different from other children.

"Girls, what is your favourite amusement? I think that most of you will answer, 'I like best to play at keeping house with my doll.' It is exactly the same with the Eskimo girls. I have brought two of their dolls with me. Of course they are not such fine ones as you have. They are made of wood, with small pieces of ivory to represent the eyes and ears. They are dressed in small squirrel-skin

coats, such as many of the girls themselves wear.

"I remember seeing a little play-house, not more than eight inches high, but made exactly like the houses in which the Eskimoes generally live. There a little girl had been playing at keeping house all the summer. She had caught some small fish, had hung them up to dry, and had then tied them in bundles, exactly as her mother had been doing with the large fish. The heads and tails she had buried in small holes in the ground, for the Eskimoes are very fond of these parts of the fish. The little girl seemed quite contented with her dolls and play, and thus passed her time while her mother was busy with her usual work."

The Little Missionary.

BETHLEHEM, PA., DECEMBER, 1885.

News from Alaska.

(Extracts from Sister Weinland's letter to her friends at home.)

BETHEL, ALASKA, August 3, 1885. N Thursday evening, July 31, we had a very pleasant surprise. Mr. Lind, the trader at this post, brought us some mail. There were Moravians and Sunday School Times for Bro.

Kilbuck, and letters for us all. I received M-'s of May 26, and L—'s of same date, and one from W—'s cousin in Philadelphia. The letters had come as far as Ounalaska with a fishing vessel, and from there with

the Alaska Commercial Co.'s steamer to St. Michael, and thence by messengers. * * * I will now go I will now go back to the commencement of our stay at the warehouse.

Monday, June 22.—The tent was set up and made comfortable, and the melodeon unpacked. It was in good condition, except that one of the hinges on the back had been broken off. We took our meals on board the Lizzie Merrill, but slept on land that night. We sent our letters on board. * * The weather was very pleasant all day.

Tuesday 23.—Unpleasant weather, and nasty, drizzling rain all day. The Lizzie Merrill left us about 8 P.M. They had a good deal of trouble in getting under sail, without doing injury to our Bethel Star. The main boom of the larger vessel caught in the rigging of our boat. Finally they got off without injury to either vessel. The Lizzie Merrill had gone down about half a mile, when she stuck on a mud-bank until morning. We enjoyed our first day on land. The two brethren, Weinland and Kilbuck put up a shed for a kitchen and set up the stove so that we could get our meals. Bro. Torgersen, with the help of some of the natives, made a little boat to take along on board the Bethel Star There are no conveniences on the Star for cooking, and if, while traveling, we want a warm meal, we must anchor the boat and make fire on shore. In the course of the afternoon the Star was loaded and ready for her first trip up the river. The Brn. Weinland and Torgersen went on this trip. They took two natives with them; one to serve as pilot. This man, whose name was "Dummellamarchech," looked almost as formidable as his name. His hair, about five inches long, was somewhat appalling, as you may suppose. Very likely it had never seen a comb, for it stood in all directions, and was matted like a buffalo's. His "parka" was very old and torn, and ready to fall to pieces. But he was a good guide, and one of the most faithful workers we have met with among this people thus far. Towards 5 P.M. we received good news. A native messenger from Mr. Sipary brought us the warehouse key, and a note giving us permission to use the house, and informing us at the same time that Mr. Lind at Mumtrekhlagamut had been instructed to assist us provided we did not engage in trade. This native had been under the teaching and influence of the Russian priest. He looked clean; his hair was cut short; and he had a piece of flour bag (?) stuck in his belt, which he used as a hand kerchief. When we gave him his supper, he took off his cap, and crossed himself three times. In the evening we met together for a short service, and he came in, took off his cap, and knelt in prayer with us, seeming to comprehend perfectly what we were doing. wards evening it rained quite hard. A little before 12 P.M. the Brn. Weinland and Torgersen started on their first trip, and we retired to rest. They did not get far before they met with a slight accident. The Star caught on the anchor cable of the Lizzie Merrill, and, while trying to push off, Bro. Weinland fell into the water. He returned for a change of clothing, but left immediately again. We had quite a crowd of natives about the place.

Wednesday 24.—It rained very hard all day. When I woke up in the morning, I was very much surprised to see the Brn. Weinland and Torgersen back again They had sailed only a little further, but, finding that the tide was very low, and that there was great likelihood of striking the mud-banks again, they concluded to wait until the day following. They started right after breakfast, and this time got away safely. Bro. Kilbuck, with the help of some of the natives moved our table and stove into the warehouse. Sister Kilbuck baked bread. Most of the natives left during the day, and the few that remained gathered before the house in a group and sang. I cannot think of anything sufficiently doleful or monotonous to compare with their music. You cannot imagine how queer it seems to have a group of these people crowd into the room and about the door, scrutinizing our every movement, in genuine heathen wonderment. In one sense Alaska comes nearer to heaven than any other spot I have known. It is said of heaven that there is "no night

there." But we, in this lower world, have no night here until very lately. The sun set about 9 P.M and arose before 3 A.M., while, in the interval between these hours, it was only twilight. At first this state of things bothered me. I found it hard work to sleep in broad day-light, but am used to it now.

Thursday 25.—A heavy rain storm set in. The wind blew a hurricane almost. Bro. Kilbuck wanted to sleep in the warehouse, because he feared that the tent would be blown down during the night. We concluded to

try the issue however. Several times, on waking up, I found the wind blowing so hard that the tent seemed ready to go any minute; but, by morning, the wind had almost entirely died away. The tide rose nearly even with the bank that morning; much higher than usual.

Friday 26.—Rain in the forenoon, but clear and fine in the afternoon. We managed to get all our flannels washed and dried. Sister Kilbuck and I took a little walk after tea, and found a little flower that we had not seen before. Most of the flowers and leafage, I am sorry to say, are too thick and fleshy to press; for I would like to send you specimens.

Saturday 27.—Rain during the night, and cloudy and very windy during the day. We had hoped for clear weather so that we might finish the rest of our wash, but the air was damp and chilly and we had a

strong East wind.

Sunday 28.—The weather was very pleasant. We took a long walk. Imagine a person taking a walk at the end of June, in a heavy flannel dress, a heavy coat and shawl over it, woolen hood and rubber boots. The walk was pleasant. We found quite a lot of pretty

flowers; one of them like a daisy.

Monday 29.—The weather was not very pleasant; rain in the morning; cool, damp and chilly in the afternoon. Two men and a woman were with us nearly all day. The woman tried to teach us some words; and in the afternoon I played the melodeon, while Sister Kilbuck sang for them. To see me play the pedals with my feet gave them great amusement. One of the men took such a fancy to the music that he came back again and begged for more. The man did quite a job of work in carrying water and chopping wood, to earn a sewing needle for the woman. They must have been husband and wife, for they were remarkably affectionate toward each other. The woman was very repulsive in appearance, with a flabby face, bad teeth, sore eyes, a shock of hair never touched, as yet, by comb or brush, and two ugly streaks of blue paint running down each side of the chin from the mouth. She was much more unattractive than her companion, who was rather small but possessed of regular and pleasing features. His complexion was very brown. The woman was evidently very anxious to possess another needle. A consultation with the man ensued, and after a brief talk, the man utterred a few significant words, pointing at the same time to the water. Hereupon the woman ran to the kayack got a bow and arrow, and went off toward the lake. In a very short time she came back with a duck she had shot, and signified that she wished to give it to us in exchange for a coarse sewing-needle.

Tuesday 30.—The weather was clear and pleasant. I woke up about half past two, and found the sun shining brightly. I was quite startled on hearing something flutter about the tent, and finding it flying into my very face. I could not, at first, make out what the intruder was, but presently discovered it to be a dear little sparrow. In the morning Bro. Kilbuck came in and asked for the field-glass. He reported something like a sail coming down the river. It proved to be three native kayacks lashed together, with a sail hoisted between them. We had a man working for us, to whom we gave his dinner. He saw Bro. Kilbuck wash his hands and face before sitting down to the meal. So he asked for water. I gave him some, and the towel which we had been using. After dinner he noticed the towel which he had used and had soiled immensely, and pointing to himself, said in dejected tones: "Ashetook! Ashetook!" meaning that it was a bad business

he had been at, and that he was sorry. Then taking the towel and rubbing it as if engaged in washing, and pointing to the soap, he said: "Mauna Ashechtook!" meaning that water would make it all right again.

Wednesday, July 1.—The weather was pleasant. We looked for the Bethel Star all day. In the afternoon we were informed by a native that the "Schooner," as they call the Star, was on the way; that they (the Brn. Weinland and Torgersen) had had two "spats" on the way, and must have "one more." We were much amused at the expression. "Spat" is the Eskimo for

"sleep."
Thursday 2.—The Star came in sight about 8 A.M.
The wind was fair and by 9.30 they were anchored.
They were very glad to get back. Their provisions had given out and they were very hungry. It took them from Wednesday till the following Monday evening to get from the warchouse to Mumtreghelagamute. About half way up they had stranded on a mud-bank and were obliged to remain there two days. It only required 22 hours to get back from Mumtreghelagamute.

Friday 3—The weather was threatening all day and about 4 P.M. it rained quite hard. We all went on board the Star expecting to sail about 4 P.M., but we could not get off. We succeeded in doing so at the turn of the tide, about 1 A.M. We had a quite uneventful trip.

Saturday 4.—We anchored at Oppacochamute. By this time it was storming terribly; but there we found

deep water and a safe and sheltered harbor.

Sunday 5.—The weather was pleasant. Bro. Weinland and I took a walk on shore. The women and children were very curious to see us; it seems they had heard about us, and were very inquisitive. They had four pretty puppies, one of which was offered to us for sale. Several of the women carried babies, and seemed proud to have them noticed. The infants are as white as any white children, but dirt and smoke soon change their appearance, and in a short time make them quite brown.

Monday 13.—We arrived at Mumtreghelagamute, safe and well. Mr. Lind, the trader at this place, received us very kindly. His wife is an Eskimo woman; neat, and rather good-looking. During the first two days we had our meals with them. We enjoyed the first meal especially. Our bill of fare was fried fish, good bread, boiled potatoes and good tea. The table was neatly set with nice clean table cloth, napkins and plain, substantial crockery. Mr. Lind had an Eskimo grogorcy" to wait on the table. You have no idea how much we enjoyed sitting at a table again, after ten days on the Star, with neither tables nor chairs. The mosquitoes were ferocious. We slept in Mr. Lind's house. It was a warm night, and we had a heavy feather bed in addition to the swarm of mosquitoes One of the natives had made a turf fire and smoked "some of them" out. Bro. Weinland killed a "big lot" on the windows, but it seemed to do no good. It was impossible to sleep; so we got up, threw aside the feather bed, and took new position on the board bottom of the bedstead, where we found it more comfortable, and managed to sleep the rest of the night.

Tuesday 14.—On this day we selected the spot for our new "Station," put up our tent, and made things as comfortable as we could. About 15 feet from our tent, Bro Torgersen dug a hole for the purpose of obtaining water close at hand. At a depth of two feet already he came upon ice; and soon we had the hole filled with ice water. It is not particularly clear; but we find it very handy, and use it for everything except cooking, for which we get water from

W.dnesday 15, and Thursday 16.—On these two days our cooking operations proved rather unhandy. The weather was unpleasant, being mild and damp and the stove located about 200 feet from the tent. There were swarms of sand flies and mosquitoes. S you can imagine how delectable it was, to stand in rubbers and rubber cloak and hood, fight mosquitoe and do the cooking.

Now we are very comfortable. We are at presen living in the building which will afterwards be used as a shop. It is 12x14 feet. We have our beds up, and our stove and table. We shall remain here unti-the house is finished. We have crowds of nativeabout the place every day. Those from up the river are quite intelligent. They are cleaner and not as repulsive as those in this neighborhood and farther down the river. Some of the women have finely formed hands and feet, and would be quite attractive if they were clean. They seem anxious to learn, but it is difficult to make them understand and pronounce

We had expected to have all our goods here by the 4th of July. We have nearly everything up now; but it is the 7th of August. The weather has been so very unfavorable. The Brn. Torgersen and Kilbuck went down to the warehouse for the last of our

lading on July 28, and are not yet back.

We heard from the natives that a very high wind had landed the schooner high and dry on an island some distance from here. Bro. Weinland has not been quite well for several days, but is up again. He got wet very often during the beginning of last week, and was threatened with a chill; but nursing and homeopathic medicine have I hope, by the blessing of God, entirely cured him. Don't worry about us. We are warm, dry and comfortable, even if we are a little crowded. We have been delayed, but we still have time to get our house up, and settle in it, before the cold weather sets in. All our things reached here safely and if we can keep them from being damaged until we get into our new honse, we will have a warm, pretty and comfortable home. The warmest weather we have had, as yet, has been 80°. Mr Lind says that it is nothing unusual for the thermometer to fall to from 35° to 55° below zero in Winter, and that natives often freeze to death. Nicholi, the Eskimo trader, who previously occupied this post, and on whom we placed such reckoning as a helper in our work, died last Winter. We could not make out precisely what his disease had been; but from the description given, it must have been a species of scrofula Mr. Lind told us that Nicholi had been sick several months; that he had suffered from caries of the bones, and that it had been almost impossible, in consequence, for any one to nurse him. Mr. Lind says that this is a common disease among the natives. We cannot feel surprised at this. The people eat fish when it is in such a state of decomposition that the odor is unbearable, and seem to enjoy the fare. They also feed upon the tender white ends of the swamp grass just as we use the asparagus, of which grass they make baskets and mats. They use this grass for weaving also. Besides this feeble esculent, they have the salmon berries and several herbs, of which I do not know the name. But in Winter they

have nothing but fish, either dried or fresh, without salt; and seal oil, or, once in a while, by way of variety, the oil of the white whale.

I must close this letter in haste. Please give my love to * * * * * . I would like to write to all my friends, but it is impossible. W. sends much love to you all. He is too busy to engage in letter writing. There dare be no delay about the house. So I have undertaken the writing for the present. * * * * C. Weinland.

In a few lines appended to this letter Bro. Weinland says, after referring briefly to the death of Br. Torgersen: "Thus we are left to help ourselves, but are by no means helpless. We will begin at the house at once, all preparatory work being complete; and, by the help of the Lord, we feel confident that Winter will find us completely sheltered. * * * By next Spring I hope to have long letters for my friends. * *

W. H. W.

MORAVIAN.

BETHLEHEM, PA., FEBRUARY 10, 1886.

Who Will Go to Alaska?

Last year, when our Missionaries were about leaving San Francisco for Alaska, they wrote to the Provincial Board and proposed the opening of a second School at Nushagak, or Fort Alexander, on the main coast, about two hundred miles east of Bethel. Brother Torgersen offered, in case his family were sent to him, to establish such an enterprise. It was discussed at the annual meeting of the Society for Propagating the Gospel and a resolution unanimously adopted, strongly urging it upon the Board of Directors, which thereupon requested the Provincial Board to adopt the necessary measures in order to carry out this project.

In the inscrutable providence of God Brother Torgersen has been called to his eternal rest and can not consummate the plan which he had

devised.

Shall the proposed School on that account be relinquished? We think not. On the contrary, convinced of the great importance of establishing such an enterprise as a base for our Mission in Alaska; and encouraged by a promise of assist-

ance on the part of the United States Government from the grant made by Congress for Schools in Alaska; we herewith present this cause to the Church and ask: Who is willing to go to Nushagak, in the name of the Lord, and found a School at that

While a regular training for the ministry is not required, applicants must possess the ability to teach, and should be moved by a warm love to the Saviour and earnest devotion to His cause. The steamer which sails to Nushagak will leave San Francisco about the tenth of May next. We will therefore be glad to receive applications at an early day; but, as a matter of course, we reserve the right of deciding whether they can be entertained.

In the name of the Board, EDMUND DE SCHWEINITZ, BETHLEHEM, PA., Feb. 6, 1886. President.

THE MORAVIAN.

BETHLEHEM, PA., MARCH 24, 1886.

The Mission in Alaska.

The following letter has just been received from Mr. Charles H. Wells, Ship Broker, and Shipping and Forwarding Merchant, No. 10 California Street, dated

SAN FRANCISCO March 15, 1886. TO THE MORAVIAN PUBLICATION OFFICE, BETIILEHEM, PA., Gentlemen: - Having had the pleasure of know03

ing the Rev. Messrs. Weinland and Kilbuck and Mr. Torgersen on their departure last May for Kuskokwim, Alaska, and having just shipped them a package of the latest papers, and a package sent me by a Mr. Wilbur of Stockton, the thought struck me that I might be able to suggest to you an additional chance of communication with Mr. Weinland after the sailing of the Steamer Dora, to-morrow morning, (March 16) and also to say to you that if you so wish and will send me so I shall get it by the middle of April (not later than the 15th) any package I will send it by the next vessel of the Bristol Bay Canning Co. I have written Mr. Weinland of this, so that he may, if he wishes, send some of the friendly Indians to the Cannery after your letters or papers. I also said to him, that if he should send anything to Bristol Bay after the Dora left him, to my care, I would sec that it was forwarded to you.

I am Sirs, Yours truly CHAS. H. WELLS.

All letters and small packages sent by mail in accordance with the above offer, should be dispatched from New York and vicinity not later than April 5 next, addressed to the care of Mr. Charles H. Wells, 10 California Street, San Francisco, California. As this is a special offer it does not interfere with the regular arrangements made by the Provincial Board, and the Society for Propagating the Gospel. The MORAVIAN.

THE MORAVIAN.

BETHLEHEM, PA., MARCH 31, 1886.

OFFICIAL ITEMS.

REPORTED BY THE PROVINCIAL BOARD.

THE MISSION IN ALASKA.—In response to our call for volunteers to begin a School at Nushagak we have received applications from a married couple and from an unmarried lady, and have resolved to accept all three of them. After mature deliberation, however, we have, at the same time, determined to postpone the actual inauguration of this second enterprise until the Spring of next year. Such a postponement has become necessary, first, on account of the unexpected delay which occured at San Francisco, in connection with negotiations necessary to the success of the undertaking; second, because we find that preliminary steps, in the way of transporting lumber and erecting a dwelling and school-house, are absolutely essential; third, because we realize the importance of consulting with our Missionaries on the Kuskokwim before actually beginning the work on the Nushagak. We therefore propose to send out lumber, in the course of the Summer, and to have a dwelling and school-house built, so that they can at once be occupied when the teachers reach the place next year. It will therefore be evident that the postponement of the undertaking does not render proper any delay in the contributions necessary for its success; on the contrary, that now while the buildings are put up, is the very time for offering liberal gifts. This we ask the churches to do.

THE MORAVIAN.

BETHLEHEM, PA., APRIL 21, 1886.

Maps of Alaska.—We would acknowledge the receipt from the Rev. Sheldon Jackson, D.D., of advance eopies of two sketch maps of Alaska and South East Alaska, furnished by the United States Coast and Geodetic Survey, which are to accompany his report, (Senate Executive Document, No. 45) as United States General Agent of Education in Alaska. In connection with this report Bro. Hartmann's diary of his exploratory tour will be printed, embellished with photo-gravure reproductions of several of the photographs taken by the exploratory party. Special interest attaches to the general map of Alaska, because the name of our Mission station, Bethel, is printed there. As soon as we receive more definite information with regard to this report, it shall be laid before our readers.

THE MORAVIAN.

BETHLEHEM, PA., APRIL 28, 1886.

THE ENTERPRISE AT NUSHAGAK IN ALASKA.—We have notified the churches that the opening of a School at Nushagak in Alaska would be deferred until next year, and that this year efforts would be made to put up the necessary buildings. It gives us pleasure to be able to add to this notification the following additional details.

One of the parties that has offered to go_to Alaska and take charge of this second enterprise is, the Rev. Frank E. Wolff and wife, of Greenbay, Wisconsin. This brother has expressed his willingness to go out this Summer alone, on a preliminary visit, while his family will remain in Bethlehem. He will accordingly, if the Lord permits, sail from San Francisco, in the early part of June, in one of the ships of the Arctic Fishing Company; and take with him the necessary lum-

ber; select a site for the proposed school; superintend the erection of a school and dwelling house; and then return in the last ship which will sail back to San Francisco this year. It is not unlikely that while he is at Nushagak one of our Missionaries at Bethel will have a meeting with him.

What we said in our last item on the subject of the Nushagak School, we emphatically repeat.

Now is the time to give liberal contributions to this cause. The principal part of the expenditures will have to be made this Summer in connection with the building operations. Now is the time to give!

THE MORAVIAN.

BETHLEHEM, PA., MAY 5, 1886.

THE NUSHAGAK SCHOOL, ALASKA.—The Rev. Frank E. Wolff, who reached Bethlehem last week, expects to set out for San Francisco on Thursday, May 6, whenee he will sail to Nushagak and put up a building for the School and the Teachers.

THE MORAVIAN.

BETHLEHEM, PA., MAY 14, 1884.

OFFICIAL ITEMS.

REPORTED BY THE PROVINCIAL BOARD.

THE ALASKA EXPLORERS.—Since the receipt of the telegram published last week, two letters, dated April 27 and May 2, have come to hand from the brethren who are on their way to Alaska. These will probably be the last communications which we will for a long time receive. The brethren were in good health and spirits; they had made, when the letters were written, all their preparations for the journey; and expected to go on board the Corwin the following day. From the officers of the Alaska Commercial Company they received much kindness. This company has a steamer which sails, several times a year, to Onalaska, and they will probably return by this vessel. The United States steamer will not go to the mainland, and they will have to get there in a trading vessel. There seems to be every prospect of their finding such an opportunity. Letters may be sent to the brethren as far as Onalaska, Care of the Alaska Commercial Company, 310. Sansome St., San Francisco. Such letters will, however, not reach their hands until their return to Onalaska, in autumn.

THE MORAVIAN.

BETHLEHEM, PA., APRIL 30, 1884.

REPORTED BY THE PROVINCIAL BOARD.

THE ALASKA EXPLORERS.—When last heard from the Brethren A. Hartman and W. Weinland had reached Council Bluffs, on the 23d of April. They were doing well. Bro. Hartman writes: "We are going in the Lord's name, trusting entirely in His almighty love and care, to accompany us all our journey through."

ALASKA.

Now that preliminary steps have been taken with the view to our Church's entering the new and as yet unexplored field of Alaska and helping to win it for Christ, it will be interesting to our readers to learn a little more about this great country, with its wealth of undeveloped resources, and its tens of thousands of human souls still sunken in the darkness and degradation of heathen ignorance and superstition.

When in 1867 Secretary Seward was instrumental in effecting the purchase of Alaska from Russia for the sum of \$7,200,000, the ery was almost universal "What a waste of money! What a foolish speculation! Seven million dollars for an arctic iceberg!" etc. So little was then known of the country which fell into our possession. Indeed, there is still great ignorance prevalent on the subject. There are, for instance, few people who realize the extent of the territory that from its northern to its southern boundary is as long as the United States from Maine to Florida, and from its eastern to the last of its islands is as far as from Washington City to San Francisco. This makes it "as large as all of the United States east of the Mississippi river and north of the Carolinas," as said Dr. Sheldon Jackson, the veteran Presbyterian missionary in those regions; having an area of nearly one-sixth that of the United States, and a coast line of 25,000 miles. There are more than a thousand islands belonging to it, some of them of considerable size, and all together containing as much land as is comprised in the whole State of Maine.

Nor is this immense territory a mere barren, frozen tract. The warm waters of the Pacific flowing northward on the American side have the effect of moderating the climate to a remarkable degree, so that in the southern and western parts the weather in summer is nearly as warm as in the Middle States, while in winter it is not colder than during the corresponding season in Minnesota and Michigan. In the interior and the north, however, the earth in some places remains frozen all summer; there are magnificent glaciers, though by their very side are boiling springs of valuable mineral and medicinal waters. The lowest record of temperature is 70 degrees below zero Fahrenheit. From May to August is the most pleasant season, though sometimes uncomfortably warm; while January and February are commonly very agreeable months. A great deal of rain falls during August and September. As yet the most valuable products of Alaska are the seal fisheries, two-thirds of all the seal furs used in the whole world being supplied by them. Their moneyvalue is estimated to be not less than \$1,200,000 every year. Next in value are the salmon and eod fisheries. Four large salmon "canneries" have been established within a year or two, and there seems to be room for seores more, as this fish in the spawning season is so plentiful as actually to obstruct the streams, from which they ean be and are simply shoveled! The product in salted eodfish is over ten and a half million pounds per year!

We said these fisheries were the chief sources of revenue "at present." The time is rapidly eoming when even these will be eclipsed in value and importance by the other products of the country; not perhaps its agricultural, though most of its islands are eapable of yielding very fair erops of oats, barley, and root crops, and the forests of the mainland are rich in valuable timber, the most magnificent cedar trees flourishing in abundance, and furnishing millions of feet of gigantic logs, with abundant facilities for rafting on the numerous large streams and rivers. The most promising prospects, however, seem to be held out by the great mineral wealth of the country, which has scarcely yet begun to be developed. Of this Dr. Jackson says: "A new era is opening for Alaska. Two years ago gold mines were opened about one

hundred and sixty miles north-east of Sitka, and the mining village of Juneau was established. From these mines \$150,000 worth of gold was taken last season. Rich discoveries were also reported in the valley of the upper Yukon river." This river, by the way, is one of the largest in the whole world, being over two thousand miles long, from one to five miles wide for the first thousand miles from its mouth, and navigable for at least fifteen hundred miles. There are also mines of silver, copper and iron; coal is found in abundance; petroleum has been found in plenty in one section; and quarries of beautiful marble have been opened. There seems every reason, therefore, for the correctness of Dr. Jackson's surmise that, "As a mining excitement first opened California, Colorado, and Montana to settlement, so the present movement may be the commencement of the development of Alaska."

We have mentioned these few facts concerning the natural resources of Alaska mainly to correct the false notion of its being a cold, barren, unproductive wilderness. Such a country will not long be left comparatively uninhabited. Its future is yet before it. And in such a country the temporal support of a Mission, after it were once fairly established, would seem to present far less difficulties than others begun by our Church in the past, and now not only selfsupporting, but a source of large revenue to the Church itself. With that mineral wealth, those fisheries and canneries, those hundreds of miles of cedar, spruce, hemlock and fir forests, a few earnest and energetic men could surely so use and develop these rich gifts of nature, as our fathers did in less favored lands, as to make them means for supporting and spreading the Gospel of the Giver among the benighted inhabitants, and thus turn them into real blessings instead of allowing them to become, as otherwise they certainly will, the curse and destruction of the native population.

The exact number of inhabitants of Alaska can not be given. When we bought the territory from Russia its population was said to be 70,000. This was, however, much too high an estimate. The number Dr. Jackson gives, namely 34,000, is probably more nearly correct. All of these—divided variously by ethnologists, according to the official report of 1869 into four

main elasses, according to Dr. Jackson into two, the Orarians, composed of Innnits or Esquinaux, and Aleuts, occupying the islands and almost the entire coast line and numbering nearly again as many as the other class, the Indians who inhabit the vast interior—are steeped in the darkest heathenism, victims of the most cruel and degrading superstitions; though nearly all of them industrious, anxious for education, and ready to adopt the ways of the white man.

Now, the great, the burning question for Christian America is, Shall these 34,000 immortal souls be gained for Christ whose blood was shed for them on the Cross, and shall they be made eivilized and good citizens of the great Nation that has adopted them, or shall they be defrauded of their human rights, their right to Christ's salvation and to American eitizenship, as the Indian has been, and ruthlessly destroyed in their ignorance and darkness from off the face of the earth? This is the question before the Christian Church now. The Christian Church must answer it.

For nothing is more certain than that unless Christianity vigorously and promptly takes possession of this new land, and educates, lifts up and protects these thousands of natives, their history will be but a repetition of that of the American Indians; and the sin and disgrace our Nation incurred in the case of the latter will be incurred again. The very richness of Alaska will attract crowds of unscrupulous adventurers in search of gain and wealth. The natives will be defrauded, will learn new vices, will be goaded into wars, will be murdered by hundreds, will eventually be erowded out of existence, exterminated; but will not be brought to a knowledge of Christ, nor saved for the Nation or for religion. The opportunity is before us to win them out of their heathenism, to educate them up into civilization, to save them. It is a present, a passing opportunity. As yet they can be saved. In a few years it will be too late. The Church of Christ in America has abundant money and men to do it. Has it enough of the grace of God? Such an opportunity becomes a solemn duty. The Christians of America are responsible, in the eyes of the world and before Almighty God, for the fate of those three-score thousand undying souls. At our hands will they one day be demanded by Him who has put them into our eare. Upon our heads and our children's will be their blood if they perish. Never was a more golden opportunity offered; never a more solemn responsibility imposed. Will the Christians of the land be equal to it?

THE MORAVIAN.

BETHLEHEM, PA., MAY 28, 1884.

THE PROVINCIAL SYNOD OF 1884, LITITZ, PA. -

MAY 21, 1884.
First Day, Morning Session.

The Triennial Synod of the Northern District of the American Province of the Moravian Church convened in the Moravian Church, Lititz, Pa., on Wednesday morning, May 21, 1884. Bishop Edmund de Schweinitz, President of the Provincial Elders' Conference, and ex-officio chairman pro tem. of the Synod, called the meeting to order, and announced the New Testament benediction, "The grace of our Lord Jesus Christ," etc., which was sung standing. The Te Deum Laudamus having been prayed, Hymn No. 608, "O where are kings and empires now," was sung, after which Bishop de Schweinitz read Psalm 122. Then followed the German Hymn 648: 1, 5, "Der Priester ohne Gleichen," etc. In the name of the Provincial Elders' Conference, Bishop de Schweinitz then formally opened the Synod and delivered the following address:

4. Last month the first Indian graduate of our Theological Seminary was ordained a Deacon of the Church, and appointed Bro. Hartmann's assistant, at New Fairfield, in Canada. He was the first Indian who received ordination through our Church. The expenses of his entire education, at Nazareth Hall and in the Seminary, were borned by the Society for Propagating the Gospel.

5. It is with particular satisfaction that we report the work recently undertaken by this Society. Ever since the acquisition, by the United States, of the Territory of Alaska, the heathen Esquimaux, numbering more than 15,000, on its western coast, have been utterly neglected. No Protestant missionary has visited them with the tidings of the Saviour of the world. When this fact became known to the Society, at its last annual meeting, the Board of Directors was authorized to inaugurate an exploratory missionary tour. With such an end in view the Board requested the Provincial Elders' Conference to appoint two brethren to undertake the journey. Although a journey to Western Alaska involves many hardships and dangers, the Brethren Adolphus Hartmann, of New Fairfield, and William Weinland, of the graduating class of the Theological Seminary, expressed their willingness to go, in the name of the Lord. The Board also asked the Conference to correspond with the Department of Missions at Berthelsdorf, and to secure its permission to found a Mission in Alaska in case the two explorers reported favorably. A few days before their departure, a reply was received from the Mission Board, approving, in the warmest terms, of the undertaking, giving permission to beging a work in Western Alaska, committing the supervision of this work to the Provincial Elders' Conference, and promising to secure for us, if possible, the service of a Labrador missionary, acquainted with the Esquimeaux and English tongues. At a public meeting, held at Bethlehem, on the 16th of April, an "Alaska Missionary Society auxiliary to the Society for Propagating the Gospel" was founded, in order to raise the means for this undertaking. It is the earnest desire of the Directors not to impair the grant which they annually make to the General Missionary Treasury, but to secure the necessary funds in addition to that grant. Hence the Alaska Missionary Society is not to be local, but provincial. We ask the Synod heartily to espouse this important cause and to further it in all our churches, and recommend, that the Committee on Foreign Missions take it into special consideration.

THE MORAVIAN.

BETHLEHEM, PA., JUNE 4, 1884.

THE PROVINCIAL SYNOD OF 1884, LITITZ, PA.

SECOND DAY.
Thursday, May 22. Third Session.

Bro. C. L. Reinke conducted the devotional exercises of the first half hour.

The report of the Provincial Board of Church Extension was now presented and read by Bro. Schultze. The following extracts are given:

who has lately been ordained a deacon and entered the Mission service.

4. That this Synod strongly recommends that the ministers and members of our churches exert themselves in obtaining members for the Alaska Auxiliary [Missionary] Society and furthermore,

that all the churches be requested to interest themselves in raising funds for the Alaska enterprise.

5. That the Monthly Missionary Prayer-meet-

Our own new Alaska Mission is no doubt exciting interest amongst our Sunday-schools. We shall be glad to report in this column the plans adopted by any, and the results of their work. On Sunday, October 12, Bro. Weinland visited the school of the Fifth Church, Philadelphia, Pa., and gave an account of his explorations. The result was a col-

of over six dollars; and the school has reeach month to the Mission.

The Sunday-school of the Second Church has also constituted itself a missionary society for the support of the new enterprise. Its first monthly collection amounted to thirteen dollars. The young men have adopted a constitution very similar to that of the Young Men's Missionary Society of Bethlehem, Pa., and have commenced to hold missionary prayer-meetings on the last Tuesday of each month. Of course, these are only feeble beginnings, but the day of small things must not be despised.

Better yet, the Sunday-school of the First Church, on the same day, pontributed twenty-five dollars and the Pastor's E ble Class five dollars more.

THE MORAVIAN.

BETHLEHEM, PA., MAY 12, 1886.

OFFICIAL ITEMS.

REPORTED BY THE PROVINCIAL BOARD.

The Alaska Mission. — On last Wednesday evening, the 5th inst., a farewell missionary service was held in the church at Bethlehem in view of the departure for Alaska of the Rev. F. E. Wolff. Bishop de Schweinitz presided and the Revs. C. B. Shultz, M. W. Leibert and Augustus Schultze took part; at the close the Rev. F. E. Wolff delivered a brief address, and was then commended in fervent prayer to God. He left Bethlehem the next day, Thursday, the 6th, at noon. We earnestly commend him to the intercession of the churches.

The Mission in Alaska.

San Francisco, April 29, 1886.

To the Moravian Publication Office, Beth-Lehem, Pa.

Gentlemen:—This morning at 9 o'clock the Brig Courtney Ford left the wharf and was towed to sea on her way to Bristol Bay, Alaska. Safely stowed away in the Captain's state-room was a package containing quite a "mail" of letters and papers for Messrs. Weinland and Kilbuck, strongly and securely put in two separate water-tight wrappers to withstand the long and damp portage between Bristol Bay and Kuskokwim, so that those brave men and their gentle wives may get their latest mail from so far-away. The Bristol Bay Packing Co. kindly took charge of this package and their Superintendent (Mr. Haller) will see that it is delivered to any messenger that Mr. Weinland may send. I hope that my letter to Messrs. W. and K. per the steam ship Dora reached them and that we will get from them a package which I will sent to you at once on the return of these vessels.

Yours Truly, Chas. H. Wells.

THE ALASKA MISSION.

Nushagak.

FAREWELL MEETING AT BETHLEHEM.

On Wednesday evening, the 5th inst., a farewell meeting was held in the large church, previous to the setting out of the Rev. F. E. Wolff for Alaska on the 6th. Owing to the hasty manner in which the service had to be arranged from force of circumstances, the attendance was not as large as would otherwise have been the case. Yet several hundred friends of the cause were present.

Bishop de Schweinitz presided, and after the praying of the Epiphany Liturgy by the Rev. C.

B. Shultz, made the opening address. He described the location of the proposed school at Nushagak (Fort Alexander) as two hundred miles nearer civilization than Bethel, and in more frequent connection with San Francisco; and alluded to the new enterprise as the cherished project of the late Brother Torgersen, to whom it might be eonsidered a most fitting memorial. He was followed by the Rev. M. W. Leibert whose address we give below. The Rev. A. Schultze, in German, next dwelt on the grave and serious aspects of the undertaking, the personal risks run and the hardships certain to be encountered by the missionaries in the inhospitable elimate of the far North, and pleaded for the constant intercession of God's people on their behalf. If their courage is an honor to our Province, he said, it also involves on us the weighty responsibility of sustaining them in every respect. Brother Wolff, finally, briefly spoke a few earnest words of farewell, laying special stress upon the truth that the Master has given "to every man his work," and exhorting that we pledge ourselves to mutual faithfulness.

After singing a hymn of intereession, Bishop de Schweinitz eommended the new undertaking, as well as the missionaries and their predecessors of last year, to the merciful care and kind favor of

God.

The eollection amounted to \$40.37.

Bro. Leibert's address, for which we ask the earnest perusal of all our brethren and friends, was as follows:

When the Church fails to do its duty or performs it poorly, the fact does not remain unpublished. Simple justice, therefore, if nothing more, demands that a Christian work well-done ought not to be eoncealed from the public view. It is worth repeating and remembering that from the inauguration of the Alaska enterprise our Church has been loyal to its history and true to its teaching, that it has very unmistakably maintained its cherished traditional character. By the remarkable manner in which difficulties have been dispelled and discouragements dissipated, by the self-saerificing way in which men and women have come forth and gone out, and by the unpreeedented abundance of means extended and interest manifested by the eongregations, it has been proven again—and we would be foolish if we kept either eyes, ears or lips sealed to the gratifying truth—that ours is indeed a Missionary Church.

That the members of such a Church should keep or attend a missionary meeting held without mention of the subject of giving can not be thought of, and it is of this aspect of the present oceasion that a word or two is now to be spoken. I shall not speak of giving, please kindly bear this in mind, because little or nothing has been given hitherto; on the contrary, because very much has been devoted to the cause of Alaska. Nor, on the other hand, do I intend to urge giving to Missions in general, or for Alaska and for Bethel in particular. What I wish to advocate is, giving for the establishment and support of the station and school on the banks of the Nushagak River in our Alaskan missionary field.

Why should we embark in this second enterprise, when the results of the first remain unknown, and as long as it seems just barely possible to conduct one Mission properly? That is the question to which an answer is to-night eminently in place.

There are many reasons, why. Let us state a few—such as are brought into prominence by a

very slight survey of the situation.

First, then, give to Nushagak, because Bethel stands alone. This is an imperfeet, unsatisfactory arrangement. For the same reasons that when governments oeeupy new territory more than one fort is erected, or when traders enter new regions a chain of posts is formed, or when emigrants colonize a new land several settlements are built—Bethel on the Kuskokwim is entitled to a eompanion-station on the Nushagak. When the Brethren Weinland or Kilbuck want to call for social intercourse or brotherly help at the nearest Christian family's home, they will then have, at least, only 200 miles to travel.

They who live there now are cut off from home entirely for very nearly a year at a time, cut off from supplies of proper food, of needful medicine, of requisite household articles, and of such things as they may be in urgent want of for the proper conduct of their work. The founding of this second station will give them a base of supply, whither they can comparatively easily come or send for whatever they might otherwise have to wait for a year or more. And besides this, such a second station will place us in closer connection with our advance post. More frequent interchange of letters will be made possible, and a livelier sense of our concern and interest in the

absent ones will be created and fostered.

In the next place, give to Nushagak, because the papers are signed and delivered that assure to our Church liberal Government aid for the school we propose establishing there. As soon as we begin teaching, the United States furnishes the money to conduct the school. We have only to send the teachers, to stock them with provisions, to see that they are properly housed and accommodated, to secure such recognition from the Department of Education as will guarantee the establishment not of a common school only, but of a Christian school and in this way we hope, of a Christian Mission congregation, also. No more favorable circumstances could be imagined—it is more difficult here than in almost any other instance to suspect that money given is money thrown away.

Give to Nushagak, again, because the Lord has raised up a helper whose liberality will provide the means of transportation to the Nushagak. When Government defrays the expenses of the school, and when a liberal friend offers to forward the material to the spot, then the Church ought certainly to be very glad for the chance to give

everything else that may be wanted.

We should be ready to give and give liberally to the enterprise on the Nushagak River, because the field has been pointed out to us as a good one by our explorers. Apart, then, from the auspicious opening that is offered for our second Alaskan station, we have the testimony of those conversant

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with the ground that this is a field promising returns for whatever labor and money may be

spent upon it.

And again, we ought to be willing and anxious to give for the establishment of Nushagak, because, over and above all that has been said in favor of the cause thus far, we have missionaries waiting to be sent. The spirit of our pioneer missionaries of the last century is neither dead nor sleeping. It is living in the congregations. It is living in the hearts of those who have gone and of those who are about to go to the cheerless coasts of Alaska to preach the Gospel, and to teach the way of salvation unto heathen who offer nothing as an inducement for their coming save their undying souls. A very pardonable pride and a keen sense of gratitude, arising from the fact that our Church has the men and has the women to send, should impel us to give liberally of our substance to afford them means to go and means to be useful in a field which in the Providence of God has been assigned us.

Once more, we ought to give generously towards the establishment of the second station in Alaska, because it has been made quite plain to us that we are fully able to carry out the whole burden of the first—easily. We may confidently believe that as the Lord helped us in our first attempt, when all before and around us was dark and depressing—helped even beyond our faith and need—so the Lord, if we venture in His name, will help again, now that the sky too is clear and the prospect bright. We must regard the first station as a first fruit of heavenly grace in response to believing enterprise, upon which a full harvest, in which a second

station is but one item, is sure to follow. We have tested the Lord, and have found Him faithful; let us trust Him now to bless us again even as He blessed us aforetime. Let us give unto the Lord, because we know that these gifts have been and

are acceptable to Him.

But we will stop adducing reasons why we ought to give for a second station in Alaska—if these reasons will not convince, more will not either. Nay, rather, sufficiently evident are both the desirability and the necessity of giving for the advancement of this project, as for the support of all of our other very worthy Church causes. May we determine upon the degree and measure of our share in this second Alaska Mission station, by the light of God's Word and with the help of the Holy Spirit.

THE MORAVIAN.

BETHLEHEM, PA., MAY 19, 1886.

ALASKA MISSION.—We have received a telegram from the Rev. Frank E. Wolff, announcing his safe arrival at San Francisco on Thursday morning, May 13.

THE MORAVIAN.

BETHLEHEM, PA., MAY 26, 1886.

REPORTED BY THE PROVINCIAL BOARD.

ALASKA. — We have received a letter from the Rev. F. E. Wolff, written at San Francisco. He is busily engaged in securing the materials for the School House at Nushagak. Mr. Rohlffs, the President of the Arctic Fishing Company, is rendering him no little assistance.

THE MORAVIAN.

BETHLEHEM, PA., JUNE 2, 1886.

EDUCATION IN ALASKA. — Through the kindness of the Rev. Dr. Sheldon Jackson, we are in receipt of his report on Education in Alaska for 1886 as General Agent of Education in that territory. The Government printingoffice in issuing this pamphlet of eighty-eight pages, many of them in small and closely packed type, has produced a book which will be of particular interest to members and friends of our Church. It is profusely illustrated, amongst the rest by a number of photogravure reproductions of the views and groups taken by the Brethren Hartmann and Weinland. Besides valuable statistics not elsewhere obtainable, it contains Brother Hartmann's diary of the tour of exploration in 1884.

The report is not for sale, but may be obtained by application to any congressman.

THE MORAVIAN.

BETHLEHEM, PA., JULY 7, 1886.

ALASKA.—We regret to say that no letters have, as yet, been received from our missionaries at Bethel, and that the Rev. Frank E. Wolff is detained, week after week, at San Francisco, in consequence of the non-arrival of the vessel of the Arctic Fishing Company for which that Company waits before sending out the ship in which he is to take passage. Advices have, however, been received at San Francisco from Cook's inlet, saying, that the last Winter was the severest which Alaska has experienced in eighteen years and that enormous masses of ice, from six to eight feet thick, have blocked the coast.

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Our Missionaries in Alaska.—All over our Province, donbtless, friends have been anxiously expecting news from Alaska, and have been praying that it may come soon, and be favorable when it does come. The official item on another page explains the delay. In spite of the severity of the Winter, let us not be unduly anxious, but be the more fervent in our intercessions.

We will trust that when the news does come it may be favorable. Week by week, when we have come to the petition "Keep them as the apple of Thine eye," our brethren and sisters in Alaska have been upon the hearts of many. Cold and heat are alike to God, when it is His good pleasure to preserve and bless.

In fact His laws for Nature in the high latitudes seem to be such that cold alone is not so dreadful a foe to human life. When once accustomed to its intensity, travelers in the Arctic regions say that it ceases to be a serious inconvenience in itself. Lieutenant Schwatka, for instance, who spent two Winters on the Yukon, much to the North of our missionaries describes how the moderate warmth between zero and the freezing point became rather oppressive. The main question is that of the food supply. Let the Arctic inhabitant have a sufficient amount of fatty food to keep up animal heat, and a feeling of creature comfort can be maintained.

Our missionaries took a quanity of provisions with them, and went early enough to lay in a store of meat and fish. Let us trust, therefore, that the unusual rigors have been well endured; and that our mereiful Father in Heaven has blessed their heroic Christian purpose with His blessing and eare.

THE MORAVIAN.

BETHLEHEM, PA., JULY 14, 1886.

ALASKA.—Later intelligence from the Rev. Frank E. Wolff is given in a letter from San Francisco of the 30th of June. The vessel of the Arctic Fishing Co. for which he has been anxiously waiting, had at last arrived from Nushagak, after a very brief and prosperous voyage of only seventeen days. The detention occurred on the way out and was owing to the masses of ice around

the coast. The Fishing Co. will now send another ship in which he expects to sail. By this time he is probably on the ocean. On the 10th of June the Dora, a steamer of the Alaska Commercial Co. reached Nushagak. This is the steamer which sails to the mouth of the Kuskokwim and no doubt carried the mail for our Missionaries. Although, in consequence of the delay which has occurred, the Rev. F. E. Wolff's stay at Nushagak will be very much shortened, he hopes to be able to erect the dwelling and school-house. The timber is prepared, the doors and windows are finished, and everything else is ready for setting up the buildings. The last vessel by which letters can be sent to him prior to his return, will leave San Francisco about the first of August. Letters must be addressed in care of Mr. Chr. H. Wells, No. 10 California St., San Francisco, Cal.

LATEST FROM ALASKA.—It affords us very great pleasure to add the following telegram just-received from the Rev. F. E. Wolff at San Francisco: "Good news from Bethel of April 12. All well including the young daughter of Rev. W. H. Weinland." Letters from our Missionaries will now, no doubt, arrive in a few days.

THE MORAVIAN.

BETHLEHEM, PA., JULY 21, 1886.

NUSHAGAK, ALASKA. — The Rev. Frank E. Wolff sailed for Nushagak from San Francisco, last Saturday, July 17. We commend him to the intercessions of the churches.

Bethel, Alaska. — Very full accounts have been received from our Missionaries at Bethel, in Alaska, namely, letters from the Rev. W. H. Weinland of the 12th of February, the 19th of May, and the 1st of June, and a complete report of the Mission from the Rev. J. H. Kilbuck, dated the 3rd of June. Extracts from the first of these letters will be found in another column. The report will be published in a later issue. That the body of Brother Hans Torgersen was found five weeks after his death and has been buried at Bethel, will cause many hearts to give thanks to God. The Rev. J. H. Kilbuck has addressed letters to his countrymen, the Delaware Indians, at New Fairfield, Canada, and New Westfield, Kansas, proposing that they should express their gratitude for Brother Torgersen's work among their nation by sending a tablet to be placed on his grave.

ALASKA.

Letter from the Rev. W. H. Weinland.

The Missionaries in good health.—Mails received.—
Finding and Burial of the Body of H. Torgersen.—
Building of a Mission House.—First Snow Storm.—
The Signal Service.—Very Cold Weather.—Birth of a Daughter.—A Greek Church to be organized at Kolmakovsky.—The Trader at Bethel.—Impossibility of Opening a School as yet.—Natives employed by the Missionaries.—Progress in learning the Language and gaining the Confidence of the Natives.—Plans for the Future.—A School to be begun at Nepaskiagamute in Summer.—Death of a Methodist Missionary on the Youkon.

BETHEL, ALASKA, Febuary 16, 1886.

THE RT. REV. E. DE SCHWEINITZ.

My Dear Brother: On Monday, February 1, Mr. Orloff, deacon of the Greek Church at Nushagak, stopped here on his way to Kolmakovsky, and on his return he will take our mail along to Nushagak, there being a slight possibility of a vessel coming to Nushagak early in May, and returning immediately to San Francisco, thus affording an opportunity of sending mail much earlier than if we wait for the vessel of the Alaska Commercial Company in June.

It is my purpose at this date to give you all the information about our work and about our wellbeing, but the yearly report will of course not be written until next June. In a word, thanks to the mercies of the Lord, our house is built, we have been comfortable thus far during the Winter, and the Lord has blessed us with excellent

health.

Mail has reached us three times since our arrival at this place. The first, arriving here on August 1, came by way of St. Michaels and Kolmakovsky, and contained only a few letters from relatives. The second mail reached us on October 6, and was brought from Nushagak by the messenger whom we had sent thither with our August mail. Among these letters was your kind favor, dated at Bethlehem, July 3, 1885, containing the welcome news that the business entrusted to me had been performed in a satisfactory manner. The third mail reached us very unexpectedly on January 11 of the present year, bringing two letters from you, the first written at Bethlehem, Pa., August 18, 1885, informing us that our letters written at Shineyagamute last June had reached you safely. The second of these letters, dated August 21, contains the good news of the wonderful blessings which the Lord has granted to the financial labors of the Society for Propagating the Gospel. Having been actively engaged in the work of awakening an interest in our Alaska enterprise, I rejoice greatly that the Lord has raised up so many friends of this cause who have responded liberally to the call to lend to the Lord. This same letter also contains the pleasing intelligence that the Board looks favorably upon the plan of starting a school at Nushagak.

Your directions that Bro. Torgersen should remain here will be complied with in a manner that we scarcely dreamed possible when we arrived last June. We searched for the body, but could find no trace of it, and supposed that the freshet

which occurred soon after his drowning, had washed it out to sea. But on the afternoon of September 14 a native arrived from down the river with the intelligence that he had found the body half buried in the sand on an island about seven miles from here. The day following we secured the assistance of our neighbor, Mr. Lind, and went down the river in a bidarah and brought the body home. The next day, September 16, we laid it to rest on a small hillock west of the Mission station. This nobleman of the Lord's has the wish gratified which he expressed on the day previous to his drowning, viz: that he might be buried on Mission ground. Appropriate services were held at the grave, and at the monthly literary meeting of our little band held in December, I delivered an oration in his memory.

When we wrote to you last August I was not very well, and Bro. Kilbuck suffered for some time with very sore eyes. All this, added to Bro. Torgerscn's death, caused those first days of August to be days of doubt and uncertainty.

When I met the brethren at San Francisco I submitted to them the plan which Mr. Yost had made, and Bro. Torgersen suggested numerous

changes. Accordingly, a plan satisfactory to all parties concerned was there determined upon, and the business of ordering suitable lumber given into his hands, he being better acquainted with the work of building and with lumber generally. Shortly after our arrival here he found that the lumber which he had ordered would be more suitable for a building constructed on another plan, but he was taken from us before we learned what it was. Hence we were left practically without any plan. My first thought was: We can not undertake to build a frame house, and hence there is nothing left but that we put up a log house. However, Bro. Kilbuck and I considered the question from all sides, and finally concluded that in the name of the Lord and depending upon Him for guidance and strength, we would undertake a frame dwelling. The work went on slowly at first, for Bro. Kilbuck's sore eyes frequently prevented him from working, and we were unable to secure any steady assistance from the natives. At this time, also, we had heavy rains almost every day; and it was impossible to wait for better weather. The Lord, however, was very near to us during these days, blessing us with courage to press on and enabling us by His grace to overcome every difficulty. Many natives traveled back and forth during the Summer, spending a day or two with us. Most of them helped us in our work, receiving their pay each evening: a comb to this man, a thimble to another, a bunch of matches to another, and so on. Finally, Brother Kilbuck's eyes grew better, and the work progressed very rapidly. We understand each other so thoroughly that it was a great pleasure to work and plan together. With the first of October the weather became colder, but the house was not yet finished. On the evening of Friday, October 9, we were all in the bedrooms sewing carpet, and scarcely heard the severe snow-storm which was raging without. When we were ready to retire to the shop for the night, we

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found ourselves barely able to reach the building, although it is not more than twenty paces from the house, so fearfully was the storm raging. Finding snow on our beds and on the floor of the shop next morning we determined to move into the house at once, unfinished though it was. By evening we had put up our beds, stoves, etc., and had made ourselves somewhat comfortable. Nor were we one day too soon for from this date on the weather became very severe.

On the first of November I placed the Signal Service instruments in position, since which time Brother Kilbuck has assisted mc in taking the

observations.

We were at work on the house so late that by the time Winter set in we had but a very meager supply of wood on hand, which we thought best to keep for emergencies. During the month of December we experienced severe weather, the temperature falling to fifty and six-tenths below zero, on the twenty-ninth of that month. Such weather rendered it necessary to keep up two fires during the day and one both day and night. Of course, a great deal of wood was required, and, being unable to get any natives to secure it for us, Brother Kilbuck and I had to give up our time to the gathering of fuel.

Early in January the temperature rose to 40 degrees above zero. On the 10th of that month our daughter was born. She and her mother are in excellent health. "It is from the Lord,

blessed be His holy name."

As far as we have been able to learn our daughter is the first white child born to American parents in this part of Alaska, from Kodiak to St. Michaels, and is so recognized by the traders. She is a great curiosity to the natives, many of whom have come to see her, bringing her small presents. On Sunday, January 31, she was baptized by Brother Kilbuck, receiving the name of Elisabeth Louisa.

As I have said in another connection, on February 1, the deacon of the Greek Church at Nushagak stopped here on his way to Kolmakovsky. We have learned that the authorities of this Church have appropriated \$3000 to the re-establishing of a Mission at Kolmakovsky, and that this man is to be in charge of the work. The object of this trip is to learn how many communicant members of the Greek Church are living

near Kolmakovsky, and to give out contracts for the erection by the natives of a church and

dwelling house.

At present, the re-establishment of this Mission has but little practical bearing upon our work here at Bethel, excepting that we have been incited to pray for more zeal and more earnestness in prosecuting the Lord's work at this place. Through our neighbor, Mr. Lind, we have learned that the authorities of the Greek Church recognize the fact, that, since we did not interfere in any way with their work, they dare not interfere with us or with our work.

Speaking of Mr. Lind, I must add a word about him. He is the trader in place of Nicholi, from whom we expected to gain considerable

assistance. When the Lord removed Nicholi, He had higher plans in view. Mr. Lind has been to us a very kind, helpful neighbor, doing all for us that he possibly could. But more than this. We have found him to be a conscientious man, who endeavors to treat the natives fairly. He has attended our Sunday services pretty regularly whenever he has been at home, and has also been present at our daily evening prayer. He is evidently endeavoring to live aright in the sight of God. One evidence of his character is seen in the fact, that he can and does reprove the natives about him wherever he learns of their indulging in vices and sinfulness.

As regards the school, it has been impossible to begin one during this Winter. The daily cry has been: wood, wood! This has kept one of us constantly employed, sometimes two, and we have been compelled to help all we could with the house-work. However, quite a number of boys have been here during the Winter, staying a day or two, and we have endeavored to make a beginning with them. Most of them are bright and anxious to learn. The prospect is encouraging, and I feel that a better day is coming, when we can carry out our plans more satisfactorily.

Last Summer a native by the name of Dumlemacheck came to us as we were unloading the vessel at Shineyagamute, and he worked so faithfully that we took him along up the river as pilot. During the Autumn he was with us off and on, and last week he again returned. With his help we have laid in quite a supply of wood. When Summer comes, he intends to move up here with his family, will build a barabarrah near here, and will enter our service as man of all work.

Several weeks ago, a native boy came here and has remained ever since to assist in the housework. We have named him Abraham. He seems to have no home, and, as he is a faithful worker and a good, cheerful boy, we hope to keep

him—for the present at least.

Again, we have heard of a native living on the Youkon, the son of a former trader, who is able to speak English, and who is out of employment. He has been recommended as a faithful man, able to sail a boat, and willing to make himself generally useful. As he is coming over to this river before Spring, we think of having an interview with him, and if we find that all is satisfactory, will secure his service. This will take much of the drudgery out of Brother Kilbuck's and my hands, leaving us to turn our attention to more important work.

But you ask what progress we have made with the language, and in the work of gaining the

hearts of the natives:

With regard to the Eskimo language, we feel greatly encouraged, for we have made progress. Mr. Lind had been in Alaska for the last fifteen years, and he has repeatedly told us that, while he understands a great deal of the Eskimo language, we can speak it a great deal better than he is able to. We have the natives about us constantly, and endeavor to make use of our opportunities. A great many stop here while traveling from one village to the other, some remaining

over night, others but a few hours. Up to the date of this letter we have had seventy six visitors during the month of February.

As to the work of gaining the confidence of the people, we feel greatly encouraged. A great many have come to us for medical assistance. The fact that we have medicines and treat all applicants, has traveled even to the Youkon River, and one case has come from the Ikogmut

Mission, situated on that river. Under the blessing and guidance of the Lord, the medicines which we have given, have in almost all cases taken immediate effect. This is all the more remarkable when we remember the strong food on which the natives live. In return, they have shown us great respect, and expressed their love for us. The Lord grant that the work may thus continue, and that we may very soon be able to

tell them of Christ's love for them.

As regards our plans for the future, they are these: We see no way of establishing anything of a boarding school at present. That may come later, but at present our working force is too small, and the worth of an education must first be recognized by these people. Meanwhile I will open a school next Summer at Nepaskiagamute, the next village down the river, about seven miles from here, and of considerable size. I will open the school in our tent, and hope to erect a log school-house, where the sessions can be continued during Winter after the natives have returned from their hunting expeditions to the mountains. I ask for your prayers that this work may succeed. To teach these children English while I as yet can speak but very little of their language, will take an almost unbounded amount of patience, and besides this, the work of erecting a schoolhouse is not inconsiderable.

While I am thus engaged, Brother Kilbuck will wild a log dwelling-house at this place for him f and wife. It is by mutual agreement that we thus divide the work. As regards dividing the household into separate families and each occupying a separate house, we feel sure that

you will fully endorse this step.

I shall endeavor to prepare a plan and description of the house which we now occupy, to accompany this letter. If I do not succeed in getting it ready this time, I hope to have it completed by June. Our workmanship was, of course, very faulty, and, although we have been comfortable thus far, yet the lumber used was very wet, and it has been drying out considerably, making the house somewhat draughty. We have been considering how to tighten it, and can see no better way than to cover the inside with a layer of floor boards, with a layer of building paper and wall paper outside of this. We will consider the question still further, and if we see no other way, will ask for the materials in our June letters.

News have reached us of the death of a Methodist Missionary at Fort Youkon, who had been sent out by some Canadian Missionary Society. We have been unable to learn his name. He is reported to have been poorly provided with the necessities of life, having endeavored to "live upon

the country."

It is a matter of great thankfulness to be able to state, in conclusion, that we are all enjoying excellent health. We feel that the blessing of the Lord has rested upon us and our work, and pray earnestly that He may continue to prosper us. We feel assured that our Brethren and Sisters throughout the Church have been pleading before the throne of Grace in our behalf during this present Winter. The God of all grace and mercy has answered your prayers most abundantly. We earnestly beseech you to continue your intercessions, for without the Lord's blessing, our labors are in vain. The field is truly "white unto the harvest," the prospects very encouraging. Pray that the spirit of the Lord may be given unto us, making us true, earnest servants of the Master, workmen who need not be ashamed.

Bro. Kilbuck and his wife join with my wife and myself in sending our love to you personally, to the members of both Boards, and to all the

friends of the Alaska Mission.

Your faithful brother,
WILLIAM H. WEINLAND.

THE MORAVIAN.

BETHLEHEM, PA., JULY 28, 1886.

ALASKA.—We publish to-day the Report of the Missionaries at Bethel. Although many points of this Report were given in the letter of last week, yet as it contains a condensed narrative of the work of the entire first year, it will repay perusal.

ANNUAL REPORT

OF THE

Mission in Alaska from June, 1885, to June, 1886.

BETHEL, KUSKOKWIM RIVER, ALASKA, June 3, 1886.

TO THE PROVINCIAL BOARD.

Dear Brethren: — The theme of several of the addresses delivered at the Farewell Meeting of the Missionaries to Alaska, was "Hitherto hath the Lord helped us," and the burden of this first annual report for the first Moravian Mission of Alaska, is "The Lord has been and is our Helper." For by His grace we are able to report that the establishment of a Moravian Mission in Alaska, is no longer a question of doubt, but a real, living fact.

In reviewing the Lord's dealing with us during the past year, we are constrained to say "He hath done all things well," as you will say too, when you have seen how He has blessed our

labors.

The Missionary party set sail from San Francisco for Alaska May 18, 1885, and landed at the mouth of the Kuskokwim River June 19, 1885. As soon as we had unloaded our goods, and made ourselves comfortable, the Brethren Weinland and Torgersen proceeded with a boat load of

lumber, to Mumtrekhlagamute, in the vicinity of which we had determined to establish our first Mission. In due time the brethren returned, and we loaded all our provisions, and on the evening of July 3, we all started upon the last stage of our journey. Delayed by storms and calms, we did not reach our destination until July 13. We were heartily welcomed by Mr. Lind, the trader at this post, and most hospitably entertained, until we were able to provide suitable accommodations for ourselves. On the evening of the 14th, we selected the site for Bethel, which was a gentle rise about one half mile west of the trading post. The place was chosen in the evening, and we knelt upon the tundra, and led by Brother Torgersen, dedicated in prayer that spot unto the service of the Lord, and committed our plans and whole future into His hand. The remainder of the week was spent in unloading

A difficulty now presented itself, which caused us much thought and anxiety: we found our lumber to be very wet, and we well knew that we could not hope to build a warm house with material in that condition. It was a serious question, how to proceed; whether we should abandon the idea of building a frame house, and proceed, at once, to gather logs, and erect a log building large enough for comfort, or endeavor to make the best possible use of the material on hand, and not run the risk of being without good shelter, when winter set in. The Lord guided us in adopting the latter alternative. For Mr. Lind offered us the use of the Kashima, belonging to

our boat, storing our goods, erecting our tent and

a small frame building, 12x14 feet, which now

the post, for drying our lumber. We gladly accepted the offer, and set to work piling in the Kashima what lumber we had here. Quick hot fires were made morning and evening, and after the fire was put out, the building was entirely closed. In this way we hoped to get the lumber reasonably dry. With the help of a native, Brother Torgersen made a third trip to the mouth of the river, for more lumber. Favored with propitious winds, the entire trip was accomplished in four days.

Brother Torgersen and I left Bethel, July 28, after a fourth load of lumber, while Brother Weinland was to do what he could towards getting logs for the foundation, in addition to looking after the lumber in the Kashima. About this period, we had great need of the strengthening power of faith. Brother Torgersen and I experienced one difficulty after another; were exposed to a pitiless storm for three days; and finally, August 10, when within sight of the station, Brother Torgersen fell over board and, before help could reach him, was drowned. I informed Brother Weinland of what had occurred, and asked him to come to my assist-He sent word that he was sick in bed and therefore could not come. Owing to a calm, I was unable to proceed any farther, and furthermore, my eyes, which had been inflamed, now, that I was compelled to use them, became worse, and the pain was almost unbearable: so according to instructions, I anchored the boat, made everything snug, and then getting into the birch canoe with a native I went home.

The meeting at home was sad, for we truly felt the hand of the Lord, but He granted unto us faith to look to Him for comfort and strength. The following day I went in a bidarka to the scene of the accident, and with the help of natives, dragged for the body, almost the entire day, but without success. It was not until five weeks after, that the body was found. It had been carried down an unfrequented channel, and cast upon an island, and it was only by accident that it was discovered by a native. The remains of Brother Hans Torgersen now lie in peace on the summit of a hillock, to the west of the Mission House, from which can be seen the place, where according to his wish, hedied while upon the Lord's battle-field. "Whosoever shall lose his life for my sake and the Gospel's the same shall save it," is the promise of Him, to whom Hans Torgersen clave with all his

On August 12 we dispatched a native to Nushagak with the mail you received in November or December. We frequently speak of the sad news we sent home, and have prayed that your faith fail not, but that it may be increased so that you be not unduly concerned about our welfare. It is true, the future was overhung with dark clouds of doubt, and no one could have been more conscious of these clouds than we were, and we owe our safety to our fleeing unto the Rock.

Humanly speaking, the establishment of this Mission for this year was out of the question for the following reasons:

1. The season was far advanced; for, from what we could gather about the duration of warm weather, we could look for cold weather in the first week of October.

2. Both of us knew nothing about b ding, and virtually nothing about the handling of tools, besides my eyes were still so troublesome, that I could hardly expect to do my full share of the work.

3. The material was in such a condition as to cause us to doubt whether we could use it.

But relying upon the grace of God, we resolved to go to work, doing what we could, and leaving the rest to our Master. We knew that nothing is impossible with Him, and waited to see what blessings He might have in store for us. We were further encouraged in our resolution by the entire recovery of Brother Weinland, while my eyes began to be less painful.

On the 19th of August we commenced the laying of the foundation logs. The high water brought down a sufficient number of logs for all our needs. This was a blessed season for us, inasmuch as we daily saw, how the Lord was helping us. The work naturally proceeded slowly

owing to our inexperience, and to the fact that we brought our lumber from the Kashima as we needed it, and that my eyes again gave me such trouble that I frequently either had to wear a sun bonnet or to cease working.

On the 10th of October we moved into the partly finished house, compelled to do so on account of the severity of the weather. The last night we spent in our shop was a stormy one, and we were not a little surprised to find snow on our beds and on the floor, when we awoke in the morning. The house is now so far finished that it only needs to be painted. We have found it a good shelter against the extreme cold that we have had during this Winter. Thus you see that we can say, "The Lord is our Helper."

The station is about 70 or 75 miles from the mouth of the river, and about one half mile west of the Mumtrekhlagamute trading post. location is as healthful as it can be in Alaska, being on rather high ground, about twenty feet above river, and no swamps in the immediate vicinity. The country to the west and north-west is open tundra, while there is a considerable pinery to the north and north-east, which serves as a break to the winter winds. To the east we have the river and wooded islands, and in the distance the rugged mountains of Alaska can be seen. To the south is a channel of the river, and a large thickly wooded island which protects us from the heavy south winds. Good water is near at hand, an arm of the river being not more than sixty yards from us. Besides the above advantages, we have the following, which have a direct bearing on our future work. Being near the trading-post, we get to see a great many natives from villages up and down the river, and on the tundra. The location is central. Taking a two days' journey with a dog team, as a radius, we form the center of a circle, within whose limits is a population of 1200 natives, according to the lowest possible estimate.

Since our landing, we have received a mail three times, and sent one twice. Our first mail came by way of St. Michaels, up the Yukon and down the Kuskokwim, and arrived July 29. The others came October 6, from Nushagak, by the messenger we sent; and on January 11, a native of Togiak brought the last. The January mail was an unexpected one, and we would not have received it, but for the wreck of the Fishing and Canning Co.'s vessel. The company was compelled to send another vessel to Nushagak, to take their men to San Francisco. In this way we received news as late as the 15th of September. The next event of importance, was the birth of Brother and Sister Weinland's daughter, January 10, 1886. This is the first white American child born in the Kuskokwim District. She was baptized Elizabeth Louisa, on Sunday, February 1. On the same day, Mr. Orloff, deacon of the Greek church, at Nushagak, arrived at Mumtrekhlagamute, on his way to Kolmakovsky. We were given to understand that he was sent to that place to look after the erection of a church and several houses, as the authorities of the Greek church had resolved to re-establish a Mission at that place. The work was to be pushed on as rapidly as possible, so that the church could be consecrated this summer by the Bishop of San Francisco, who is expected to visit this country. Mr. Orloff passed this place, February 21, on his

way home. We sent mail by him, to Nushagak, in the hopes that it would go down to San Francisco, before the Dora would sail. was accomplished by the deacon's trip, for from what we learn, not even a location was determined upon, and as to building, nothing is being done. As far as we can see, our work here will not be affected in the least, should the establishment of a Greek Mission at Kolmakovsky be successful. On February 21, we were visited by two halfbreed Russians, from the Greek Mission on the Yukon. The one was a deacon of the Mission, and the other was seeking employment. latter could speak fair English and seemed to be familiar with the Eskimo language. He wished to stay with us as our man-of-all-work, saying that he was experienced in log-house building, and carpentering work. We engaged him upon the following conditions: that he and his family would be supplied with food and clothing and comfortable quarters. Later we learned that he was living in constant fear of being taken to San Francisco to be tried for murder, as he had killed a native in cold blood. Under the circumstances, we could not take him into the Lord's service, and so Brother Weinland accompanied Mr. Lind to the Mission, on March 11, in order to speak to him, Brother Weinland, says that the young man was totally indifferent and received our decision as a matter of course. He admitted the murder, on the plea of self-de-While at the Mission Brother Weinland engaged two native expert log-house builders, to put up our log houses this summer. They are to be here as soon as they can travel by water.

The winter has been unusually severe and long. In August we had frosts, and about the third week in October the lakes were covered with ice, strong enough to be traveled on. The extreme cold is not continuous, but comes at intervals of about two weeks. In mid-winter, the mercury rose as high as 33° Fahr. These spells of mild weather we owe to our proximity to the sea, and the influence of the North Pacific current, and its branch which flows north into the Arctic sea. We have monthly storms of wind with rain or snow according to the season. These storms are to be expected during the first part of each month, and continue from twenty-four to fortyeight hours. It was to one of these storms that Brother Torgersen and I were exposed and it was in such a storm during March, that two native women were lost, being overcome by the clouds of snow. The cold weather held on until May 26, when the ice on the river broke up, and began to move down into the bay. Since then we have had warm weather, and can reasonably expect it to continue until September. We have all been in good health, and suffered only with colds, which passed off leaving no bad effects: were unable to procure efficient native help during the Winter, so we were kept busy supplying ourselves with fuel, and endeavoring to lay by enough wood. We have not been worried about fuel since February.

During the year we have held a service every Sunday and studied the Sunday-school lessons. Mr. Liud was often with us, and frequently the sitting room was nearly filled, there often being present as many as seven or eight natives. We celebrated Thanksgiving Day, November 13, and the Christman season. We observed the Week of Prayer and kept the Lenten season, holding all the services of the Passion Week. Mr. Lind was with us at all the services, including the Holy Communion, of which he partook as a guest, being a member of the Lutheran Church. The Early Easter Morning service was held at the house and at Brother Torgersen's grave.

Let me speak of what has been accomplished in the way of reaching the people. The first work has been, to make them understand the object of our coming: that we have not come to trade with them, but to teach them. Wherever the idea has been grasped, it was received with evident signs of appreciation; but the majority still believe that we are traders, and this in spite of our protestations to the contrary, and our absolutely refusing to buy their furs. The principal work done has been the study of the language, and attending to the physical ailments of the natives. Brother Weiuland has practiced medicine, with such success as can be expected in the case of a people as careless and irregular in their habits of living, as the Eskimos of this country. The people seem to be afflicted principally with lung and heart affections and scrofulous complaints. Quite a number of patients have come to the house for treatment, for sores, and sore eyes. There was one young man, suffering with pulmonary consumption, who stayed with us for several months. However he appeared to get weaker, and finally when he saw that medicine did not help him, left us, thinking that a sweat in a Kashima, might restore him. We endeavored to persuade him to abandon this idea, but it was of no use. We have heard nothing of him since his departure, but hardly expect to hear of his being alive.

There have been two deaths in our neighborhood, a young man and a child. The young man's complaint seemed to be some kind of a fever. Brother Weinland was not called until

the young man was at death's door. From what we could learn about the sickness of the child, she died of croup. We did not know anything about her sickness until after the death.

About the study of the language, we can only report progress. In all our dealings with the natives, we have been able to get along without the aid of an interpreter. We have learned a great many words, but words are not all we need in order to speak the language. We hope to make a more rapid progress next year, as we begin to have an idea of the manner of speaking and the mode of thinking among the natives. We have learned something about their religious belief, something about their customs, and their plays or eckeruschkas; but as we are not quite satisfied with the information and desire to examine these subjects more carefully, we have decided not to write anything about them at present.

The plan of our summer's work is this: to paint the house, put up two'log buildings, one for a dwelling and the other for a school house, in which we hope to open our school. During the winter we taught a few children, but as they were only occasional visitors, we could hardly be expected to keep up a systematic course of study. We found most of the boys to be apt scholars, and eager to learn. We will not be in want of scholars when we are ready to open a school; for several fathers have expressed a wish that we should teach their children. One of these requests comes from Nushagak.

Although we have not accomplished everything that was planned for the first year, yet, by the grace of God, the Mission has been established. As to its future, we leave it in the hands of Him, who has owned and blessed our labors thus far. The seed has not been sown yet, and how can we say what the increase shall be? The prospects today are the same as last year, when you sent us here, to till the ground and sow the seed. And now, pray for us, that our faith fail not, and that the Lord may continue to lay His hand upon us and bless us.

Your brother,

JOHN H. KILBUCK, Secretary.

NATIVE HOUSES OF ALASKA.

THE houses of the natives are much the same in all

divisions of Alaska. The dwellings are thus described: A circular mound of earth, grass growing and littered with all sorts of household utensils, a small spiral coil of smoke rising from the apex, dogs crouching, children climbing up or rolling down, stray morsels of food left from one meal to the other, and a soft mixture of mud and offal surrounding it all. The entrance to this house is a low, irregular square aperture, through which the inmate stoops, and passes down a foot or two through a short low passage on to the earthen floor within. The interior generally consists of an irregularly-shaped square circle, twelve or fifteen feet in diameter, receiving its only light from without [through the small smoke-opening at the apex of the roof, which rises, tent-like, from the floor. The fireplace is directly under this opening. Rude beds or couches of skin and grass mats are laid, slightly raised above the floor, upon clumsy frames made of sticks and saplings or rough-hewn planks, and sometimes on little elevations built up of peat or sod. Sometimes a small hallway with bulging sides is erected over the entrance, where, by this expansion, room is afforded for the keeping (futensils and water vessels, and as a shelter for dogs. Immediately adjoining most of these houses will be found a small summer kitchen, a rude wooden frame, walled in and covered over with sods, with an opening at the top to give vent to the smoke. These are entirely above ground, rarely over five or six feet in diameter, and are littered with filth and offal of all kinds; serving also as a refuge for the dogs from the inclement weather. In the interior regions, where both fuel and building material are more abundant, the houses change somewhat in appearance and construction; the excavation of the coast houses, made for the purpose of saving both, disappears, and gives way to log structures above the ground, but still covered with sods. Living within convenient distance of timber, the people (inland) do not depend so much upon the natural warmth of mother-earth. - [Chambers' Journal.

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LIVELY SCENES FROM THE

THE LORD'S PRAYER

IN THE ALASKAN ESKIMO LANGUAGE.

Hallowed be Thy Name;

Thy kingdom come;

Thy will be done on earth,

As it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

As we forgive them that trespass against us.

And lead us not into temptation,

But deliver us from evil:

For Thine is the kingdom, and the power and the glory, for ever and ever. Amen.

Our Father which art in heaven, Attavut chvankuta rietalhrea kilachami,

Tangkichtshitakuk atchen ilch-

Taifkakyuh nunanichjutshin ilchpit;

Umjugan ilchpit atuhrahkan tammini,

Kiláchami tshalli nunamtni.

Tshikikikut nik camtnik kakmumi iğenuchemi.

Ahvachki ashilenuput changgutta,

Chang-guttachlu ilamta nkatshachta.

Cacut vitakukut ninaltshechelatah,

Anichtukikut tunghragemut ikhlunachelimuk:

Pakumena ilchpit nonagan tukchniluten tankigeluten tameitni akfachpak. Amin.

and free

LIVELY SCENES FROM THE EARLY DAYS IN ALASKA.

Some extracts from Mrs. Weinland's cheery letters, describing first experiences in the Kuskokwim district of Northwest Alaska, will interest our young readers. She writes of the natives:—"They are far from stupid. Yesterday a woman and a little girl came to us. They were very anxious to get a needle and a thimble, and brought a very small mat and a very little basket in the hope of exchanging. We have taken a good many such mats and baskets, for both of which we could find a use. On this occasion the woman perceived that we were unwilling to give the child a thimble for the wee mat. So she told her to give us the mat as 'peggytonkin' (a present). This was done, and then the mother begged us to give the little girl a 'peggytonkin,' namely, the thimble.

"One or two comical things happened whilst we were staying at the warehouse near the mouth of the river. For a time we had a man with us, about forty years of age, who made himself very useful in hewing wood and drawing water. One morning quite a number of natives came in the expectation of trading, and were naturally curious to see us. Our temporary servant, who had now been with us some time and seemed to consider himself a privileged person, only allowed them to enter the room for a moment, and then, telling them they must go, closed the door, and placed himself against it so as to prevent their coming in again. He then gave us to understand that they were not nice people, and that that was the reason of his only allowing them to come in and say, 'How do you do?'

"I must tell you another amusing anecdote about him. He could not understand properly who I was. My husband and Brother Torgersen had gone up the river on their first voyage on the 'Star' [the 'Bethel Star,' the little vessel taken with them by our missionaries for use on the Kuskokwim River]. So he thought Brother and Sister Kilbuck were the parents, and I was their daughter, probably because both were particularly kind to me during my husband's absence He painted two tall figures and a short one between them, The former were to represent Brother and Sister Kilbuck, and the latter myself. Then he said that I was still little, but that 'ah-ta-ta,' by and bye, I should be so much taller, and he drew a head above the figure representing me."

"PHILADELPHIA, Fanuary 17th, 1886.

"DEAR Little Missionary,

"On the first page of last week's Moravian was an article stating that the Herald, the schooner attached to the mission stations on the Moskito coast, had been damaged beyond repair. It also stated that at least 3000 dollars would be needed to buy a new vessel, and that the native Christian could not raise this sum.

"Who among the friends of The Little Missionary will hel to buy the new ship? We send two dollars for a beginning with our best wishes. We hope that many more dollars wit soon be added, and that the missionaries will not have lon! to wait for their ship.

"We were very much interested in Mrs. Weinland's letter and so sorry when we heard the dreadful news of Brother-

Torgersen's death.

"We wonder how the missionaries stand the intense cold of Alaska. With much love from your old friends,

> "Truly yours, "SOPHIE and PAUL."

The Little Missionary's heart rejoices to receive letters like the above. Thanks to Sophie and Paul. The two dollars are an excellent help; and when our friends in Mosquitia get to see The Little Missionary, with a long list of contributions—as

There is another thing in this letter that greatly pleases us. It is the interest taken by our young friends in the Alaska Mission, and the sympathy they express for Sr. Torgersen! It is right to "weep with them that weep," and to work for those who need our help.

we hope—for their schooner, no one will be gladder than they

Let us all daily remember our friends in Alaska before the Lord. They need every possible encouragement, and especially this one of prayer. They are engaged in an unusually selfdenying work. It is a noble and blessed undertaking, of which the Church may be glad as well as mindful.

As to the "intense cold," referred to in Sophie and Paul's letter, one way to help themselves, and to which our friends in Alaska will no doubt resort in excluding the rigorous frost, is to follow the Eskimo plan and encase their dwelling, as far as need be, with blocks of hardened snow. Snow is a poor conductor of heat; and such a white wrap would be a sort / winter blanket round their dwelling.

The Little Missionary.

BETHLEHEM, PA., AUGUST, 1886.

Good News from Alaska.

Here, on our side of the great Atlantic, we have often and earnestly been saying: "When, oh when, shall we hear from our dear missionary friends in Alaska! Must we wait until Autumn, as some assure us? May we not expect news at an earlier date? Lord, speed,

we pray Thee, good tidings for us; our hearts are aching to hear!

And on the other side of the mighty water our English friends were writing words ake these: "What news from our dear and noble pioneers at Bethel? How have they fared since they sent us those sad yet brave letters last August? Did they succeed in finishing their house, and making it fairly warm and comfortable before Winter came down on them with Arctic vigor? Are they all alive and well, or have untoward accident or early death called away any other member of the brave little band since they sent us the sorrowful tidings that Bro. Torgersen was drowned?"

These eager and loving inquiries have been answered. The joyful intelligence was flashed across the wires from San Francisco, on July

11. The telegram ran thus:

"GOOD NEWS from BETHEL of April 12. ALL WELL, including the YOUNG DAUGHTER of Rev. W. H. Weinland."

Truly, the Lord is the Hearer of prayer. What multitudes of fervent, daily intercessions ascended heavenward in behalf of our dear Missionaries, ever since they left us for their bleak and appallingly wintry home. If we have "an ear to hear," we can recognize the Lord's voice as well as Bro. F. Wolff's, in that reassuring and cheery telegram.

Now for the interesting letters. They will be here presently—perhaps too late for this

number of THE LITTLE MISSIONARY.

Meanwhile let us watch for the San Francisco

Just in time, Mr. Postman. We bid you a most hearty welcome! You bring a heavy

load, and here, sure enough, just as we expected, is a letter from good Bro. Weinland for THE. LITTLE MISSIONARY.

Now we are able to reply to the fraternal in-

quiries of our English friends.

Our Alaska friends, thank God, are "alive and well." Their house was finished in October. It was "fairly comfortable," even though the thermometer often went down far below zero, and once, in December, as low as minus 51 degrees. They have had plenty of most laborious work to do, in all sorts of wind and weather; and have been kept so very busy that the days have flown by swiftly. With all the natural longing for their far-off homes, they have had "no time," so one loving letter says, "to get homesick."

We shall be able to tell you in future issues of this paper, a great many pleasant things, as well as trying things connected with their work

during the past year.

Their letters overflow with faith, and hope

and love, amid every difficulty.

Not only are they "alive and well," but somebody else in the Mission at Bethel is "alive and well": a dear little Stranger, "the blessedest baby you ever saw," Miss Bessie Weinland.

Let us give her three cheers!

As much of Brother Weinland's letter will be given, as room on this page will allow. The rest will follow next month.

BETHEL, ALASKA, June 4, 1886.
DEAR "MR. MORAVIAN":—Our mail will leave today, and I can not rest satisfied to see it go without sending a letter to the dear children who read THE LITTLE MISSIONARY. I have written such a letter in rough copy, and beg you to accept it, and to remember that it was written under "high pressure."

We are quite well, but very, very busy. Mrs. Weinland is especially pressed for time at present, for we are in the midst of "house-cleaning;" and, besides, Bessie is to be put into short clothing in the course of a week or two, and some sewing is still necessary. We are cheerful and happy, and time flies, oh, how rapidly!

Mrs. Weinland joins me in sending much love to you and to Sister R. Very sincerely your brother, WILLIAM H. WEINLAND.

BETHEL, ALASKA, May 27, 1886.

MY DEAR YOUNG FRIENDS: -- It is seldom that I can contribute to the columns of The LITTLE MIS-SIONARY; for six thousand miles lie between us, and we are certain of only one mail a year. I must therefore make use of this opportunity to give you a glimpse at Bethel and at the beginnings which have been made in our work as Missionaries of the Gospel of

About one hundred feet from the north bank of the Kuskokwim, high above the surging waves of the river, stands a one-story frame house, with steep roof and heavy eaves. Close by is a workshop. This is the present Bethel; this is our home, where the Lord has manifested Himself in a most gracious manner to us during the past long and severe Winter, granting us health, a goodly share of comfort, and many a blessing of His love and nearness.

Not a door in the entire house is locked, either by day or by night; and here the Eskimos are always made reasonably welcome. I say reasonably welcome; because such is the disposition of the Eskimo, that if he is given the little finger, he is very apt to take the whole hand, if no limits are set to hospitality. He is quite ready to make himself at home in the entire house; expecting to be fed for an unlimited length of time, and would be very certain, in such case, to make

the house unfit for civilized habitation.

for a sacrifice any animal which was sick, or times God forbade the Israelites to bring Him Give Him your heart, your life. In olden to give Him? How will you honor Him? thought, we may be sorry for it later. By such service Jesus is not honored. What have you planned to do for Jesus? What do you think things on the spur of the moment, without any ment for that special purpose. Мреп ме чо

MORAVIAN. THE

BETHLEHEM, PA., NOVEMBER 3, 1886.

ALASKA.

Through the kindness of Bishop A. A. Reinke, of New York City, we are permitted to print copious extracts from a letter to his daughter, written by Mrs. Weinland.

BETHEL, ALASKA, June 30, 1886 DEAR L.—Last Saturday our long looked-for mail arrived. This year the ice left us so late, that the traders could not start down the river until the 6th of June; and even then, when near the mouth of the river on the 9th they got among the floating ice. The Dora had been up on the 4th and found so much ice in the bay that she returned to Nushagak, and came back again on the 19th instant.

Bro. Weinland started up the river on the 7th

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of June for a raft of building logs, expecting to find the mail here on his return the week following. He returned on the 16th; but—no mail yet. We had been looking for it for several days already, but were disappointed. It was an anxious time until the return of the traders on the 26th with our supplies. All our canned fruits were exhausted; and the fish had not yet commenced to run. The natives were on the point of starvation, and those that came to the house would always beg for something to eat. We had nothing to give them but bread; and that does not seem to satisfy the hunger of a native any more than sugar would do in our own case.

The freshet this Spring did not amount to much. Wood is scarce; and W. had to go to Quickaluck, a six days' journey from here. On June 16 he returned with a raft of 28 good building logs, and some fire-wood. We all looked for the traders to be back by that time, but in vain; nor could we gain any information from the na-

tives who came to the house.

Several times every day, either W. or J. would go to a high point to the west of us to look for the bidarrahs, but we were disappointed each time. Ever and anon a bidarrah would be seen far away in the distance, and be eagerly watched with the glass; but soon we would be undeceived to find that it was only a woman's boat coming up the river. On the 25th of June we were surprised to hear some native lads shouting, "The bidarrahs! the bidarrahs are coming!" W. came and knelt by my chair, and said: "Lord, we thank thee!" Then he and J. hurried to the trading post, from which point one can gain a good view down one of the main channels of the river; and there, sure enough, the bidarrahs were coming. You can not imagine how thankful we were; nearly all our supplies had given out; and our_condensed milk for ourselves and the little oncs had been exhausted two weeks before.

In less than an hour Mr. Lipary, the trader, stopped right below our house, and handed out some apples and oranges. The oranges had large soft spots, and the apples were partly rotten; but they were the first we tasted since we left San Francisco, and we enjoyed them; it was such an unexpected treat. Next he handed out what he supposed was our bag of mail. We hurried back to the house and knelt in prayer, thanking the Lord for the much-needed relief. Mr. Lipary had told us that our supplies would be up next day. After prayer we opened the mail-bag; and our surprise and disappointment can not be described, when we discovered that it contained only school reports and government documents from Washington, and not a letter or paper for one of us. So we each ate an apple and an orange and retired for the night; resting thankfully, now that we were certain of our letters and supplies some time during the next day.

Next morning our bag of mail arrived. I cut it open as quickly as my trembling fingers would allow. Fortunately W. went up to the trading post early in the morning, and brought home a can of milk; so Bessie's hunger was satisfied, and

she slept all the forenoon, and part of the afternoon, and I could get the meals, and read some of our letters undisturbed. We received 33 letters; E., 19; and poor J. only one. None from his home, on account of Bro. Kinsey's removal from Westfield. E. selected the black-bordered letter from among the pile of mail I put into her lap, and read the sad news of her mother's death last December. We all felt and sympathized for and with her. The Lord gave her strength to bear up.

Ever since February I have had but very short intervals of rest; for since the beginning of May the entire work had necessarily fallen on me.

On the 7th of July W. started up the river again for another raft of logs. He had hardly been gone more than an hour when John, while helping our man trim a log, cut his foot badly. I was in the room putting Bessie to sleep, when the wife of our workman came to the door, pointed to her foot, and said something about "man." That was the only word I could understand. I thought W. had perhaps fallen into the river, and had come home for a change of clothing and dry socks; so I stopped to put Bessie into her crib and cover her up; and then got a pair of dry socks, and went out into the kitchen.

Instead of seeing W. I saw J. sitting on a box, and a native holding the basin under his foot, while a thick stream of blood was running into it. He only said, "I've cut my ankle, and think that I have struck an artery." That was the case. He had cut one of the main arteries on the inside of his left foot, just a little in front of the bone. I saw at once that the case was serious; and that the flow of blood must be stopped as quickly as possible. I got a strip of strong material, and tied it around his limb; then took the loose round from a chair, stuck it through, and turned it until the bandage was tight and the flow of the blood ceased. Then J. suggested that I should look into the medical works to see what should be done next. I did so, but with no satisfaction. The advice given was to stop the flow of blood by the very means we had taken, and then await the arrival of a good surgeon. Excellent advice—but not for us! So I sent for our good neighbor, Mr. Lind. He came at once, and helped us dress the wound. It is healing nicely, but J. has not yet been able to use his foot, and can only hobble about with the aid of a crutch.

Thank you, dear L., for the books you sent; they will help to checr many a cold, dark hour this Winter. Sometimes, in Winter, it is so very cold here that one can only "exist" until warmer weather, and is not able to do anything but try to keep warm; even the natives seem dormant for the time.

Our work is progressing slowly. The Schoolhouse is almost up. We hope to be able to open the school by September 1.

July 24.—Our working force consists of one man. He is a very good, steady man; but the logs must be hewn on both sides and be trimmed. Then, before they can be put up, or rather while they are being put up, the under side of the upper

log is hewn to fit the rounding on the upper side of the lower log

It was our first intention to build a dwelling for Brother Kilbuck and family, and then the School-house; but we have agreed to reverse the

order, and are building the School-house first.
Our boy "Abraham" is back again. He left us last April, and went to the traders. He did not stay long before he came back. He would find it hard to leave again; but we thought it best to give him a good lesson. He had become so forward, that it was almost impossible to keep him. Finally he went off one day while in a sullen fit, and said he did not want to live here and wash dishes; so we told him he might go. He took all his belongings and left. Two weeks ago he came back, and very meekly said, "Me-more-come back-to-day." We took him in again, and he has been obedient and respectful ever since.

On July 15, the Lord blessed Brother and Sister Kilbuck with a good, healthy, strong little daughter. The natives all want to see her. The baby is to be named Kate Margaret, after E.'s sister and mother.

This evening I am awaiting W.'s return from another expedition up the river for building logs.

He left on Monday, July 19, and said that he would try to be back by this evening.—Abraham was delighted with the new baby. Every now and then he would exclaim: "More baby-good!" On Monday of this week, Abraham had to help We were almost through when he me wash. said: "Baby—plenty!" It did not surprise me any, for we had a very big wash. On Wednesday we were compelled to wash again, and he had about the same amount of work. He was rather unwilling to get at it; but finally he became more cheerful, and helped nicely; declaring, however, that it was "Baby-too much!"

August 1.—Winter is our time for letter writing. Summer is so very short, that all work which can possibly be done during warm weather, must be attended to. I have only been able to read over your dear father's good, long letter once; in fact, I have barely had time to do the same with half of the letters. Some of them I have not yet been able to read; I have been so worn and busy.

E. is getting strong rapidly and does not need waiting on. Please thank J. for the great pleasure he gave us with his brotherly letter, and for the They reached us safely two fine photographs.

with the rest of the mail, on June 26.

W. joins me in sending much love to your dear father and mother, and to Mrs. F. and J. W. will write to him by this mail, if at all possible. Give our love to all the dear friends in New York. I often think of them and would mention them by name, if time were not so short and pressing. The mail leaves early to-morrow and I have not yet written home, nor to Blairstown.

I must close now, with much love to you, and many prayers for the health, peace, and happiness

of all our dear kind friends in the East. I remain your loving friend,

CARRIE WEINLAND.

From a private letter written by Brother

Weinland under date of August 1, 1886, we make

the following extracts:

"We are all well, but very, very busy. We have the school-house almost completed and have all prospects of being able to open school on September 1. We will have all the scholars we can care for during the first year, for many seem eager to learn English. I will be the school teacher, of course assisted by Bro. Kilbuck, but I wish him to devote himself as much as possible to the Eskimo language. We are beginning to take hold of the language and it is important that this subject

be given thorough study.

"I have made two eight-day trips up the river for building-logs. The first time I started on June 7, returning on the 15th; the second time I started on July 19, returning on the 27th. On July 7, Bro. Kilbuck met with an accident which confined him to the house for two weeks and more. While dressing logs, the ax slipped, cutting into his left leg, right above the ankle, almost or quite severing the main artery. Mrs. Weinland was alone at the time, as I had gone up the river for a day. She bound a piece of muslin around the leg, and then with a stick twisted it so tightly that the flow of blood was stoppod. By that time Mr. Lind had arrived, and he assisted in bandaging the leg and getting him to bed.

"On July 15 a daughter arrived to gladden the hearts of Brother and Sister Kilbuck. To-day, [August 1] I had the honor and pleasure of baptizing her; she received the name Kate Margaret.

"We are quite well, happy and contented, though we meet with many difficulties and hindrances."

MORAVIAN.

BETHLEHEM, PA., NOVEMBER 10, 1886.

Letter from Alaska.

BETHEL, ALASKA, March 10, 1886.

DEAR BROTHER: To add to the enjoyment of this the first-anniversay of our wedding, I have laid all work aside this afternoon to begin an answer to your long and well-appreciated letter of

last August.

Our minds have been busy to day in reviewing the incidents of the tenth of March of last year, and our experiences as well, during this first year of our wedded life. It has been a long, long year, and crowded with events, both interesting and important; but God be praised, our multiplied experiences have brought us naught but blessing. We can plainly see the hand of the Lord in them all; and, while passing through them, we felt the nearness of our gracious Lord and Saviour.

Sister Weinland intends to write to you to-day sometime, and she will no doubt give you all the household news. I will therefore turn to Mission news, and tell you how the Lord has blessed us in our work. This has been a year of great mercy to us all, during which we have experienced that the grace of God has indeed been sufficient for us.

Let me commence with San Francisco, for there the real work began. The Lord so directed us, during our stay in that city, that we not only found a vessel to convey us and our things to the Kuskokwim River, but enabled us also, with the money advanced for the purpose, to purchase everything that we needed for our comfort. That the Lord was with us, we experienced all through our long but safe occan voyage. And, although the first days after Brother Torgersen's death were days of doubt and uncertainty, yet ever since we have been enabled to see the hand of the Lord in it all. For, Brother Torgersen being sent along as our builder and carpenter, we depended upon him for the performance of this part of the work. But the Lord would have us place our dependence upon no human being; and hence in removing Brother Torgersen, He taught us that He would be our sufficiency in this work also.

Neither Brother K. nor I knew anything about building. But we began the house in the name and in the strength of the Lord; and, looking to Him daily for guidance and strength, He blessed our labors; until, on the 10th of last October, we were able to move into this house in which we have been comfortable even in the coldest weather, and of which we feel sure that we need not be ashamed.

During December the weather was very cold, the coldest day being December 29, when the mercury sank to fifty and six-tenth degrees below zero. Until the first part of February we had hard work to get a sufficient quantity of fire-wood. We were at work on the house so late we could not gather much of a supply before Winter set in, and during December and January the days were so short, that we could do but little else during the day excepting get wood; and, as it had to be dug out of the snow-banks, and in some cases had to be brought on a sled from a distance of about two miles and a half, you can well imagine that this meant work. If this state of things had continued, I am afraid we would have frozen to death by this time. But the Lord, who has been caring for us most tenderly, and who knows all our wants, helped us out of this difficulty in a most unexpected manner. In order to make the dry pine-wood last longer, we mixed with it a quantity of green cotton-wood from the island opposite the house. Going to the island one day in February for a load of this cotton-wood, I found another kind of wood, which, although green, appeared likely to burn without any pine being mixed with Upon trial we found that it served our purpose splendidly. After a good bed of live coals had been formed, it burned without any further trouble and threw out a fine, steady heat. What kind of wood it is I can not say. The trees do not grow higher than about twelve feet, the trunks being from one to four inches in diameter. It is easily cut, and our neighbor, Mr. Lind, is glad to favor us occasionally with the loan of his sled and dogs, which makes getting wood an easy matter, for in one day we have dragged six heavy loads from the island. The weather is not so very cold at present, and if it does not become any colder,

so that we are compelled to keep up a strong fire

both day and night, we shall have wood enough on hand to last about two months. While I am writing this the wind is howling fearfully. The weather to-day has been real Alaska winterweather. It has not been snowing, and yet the air is constantly filled with snow, making it impossible to see anything beyond say an eighth of a mile distant. The wind was stronger at five o'clock this evening than at any previous time during the entire Winter. It blow at the rate of forty-six miles an hour, with the temperature one degree above zero.

I am very thankful that, although the air is very humid during the Summer, it is extremely dry during the Winter. Thus, although the cold may be very severe, yet it is neither so biting nor penetrating as it would be were the air damp at the same time. With all this Brother K. froze both his ears, his nose, and his cheeks; while I froze my ears and nose. These slight frost-bites,

however, are soon forgotten.

We are now anxiously looking forward to Spring. Already the days are becoming longer, and the sun at mid-day, has quite a power. During the Winter we have had quite a variety in our diet—plenty of rabbits, ptarmagans, fish and also some venison. Next month, or during the early part of May, we hope to secure some geese; and in June salmon will again arrive. We are looking forward to a busy Summer in the way of work. The house which Brother K. and I built last Autumn, Sister W. and myself will continue to live in, while Brother K., with my help, will build a log house for himself and family.

April 2.—I have been interrupted in my writing. A day or two after my last date I set out on a trip to the Yukon River, and since my return we have had quite a siege of sickness in the

household.

Of the adventures of the journey to the Yukon I will tell you first, and then state the business which I had in hand.

Mr. Lind, our neighbor, was about starting on a business trip to the Ikogomute Mission, situated on the Yukon River, about 375 miles from St. Michaels, and about one hundred miles from Bethel. He invited me to accompany him. The weather was fine when we started, but cold; the mercury falling to 42 degrees below zero on the night of March 13. We generally slept in warm kashimas when on the road, but that night we slept in a vacant barabarrah; and, although supplied with blankets, etc., I was cold all night, for we were without fire. The condition of the road was all that could be wished-for, so that we made excellent progress, and I enjoyed the ride very much. We traveled with two sleighs; nine dogs being attached to each sleigh. These Eskimo dogs are hardy, tough animals; and if the road is good, it is possible to travel fifty miles a day with a good team. A native who is well acquainted with the road usually runs ahead, and the dogs follow without any further driving.

I spoke of "the road" leading from the Kuskokwim river to the Yukon; but in reality, there is no road whatsoever. The native guide keeps in mind the general direction, while crossing

man could not possibly take proper care of so large a number of souls; scattered, as they are, over such a vast extent of country. I added, that of course our views of what was necessary to prepare a soul for a life of happiness hereafter differed greatly; that he and his Church made baptism the all-sufficient means; while we held that after baptism growth in grace and the knowledge of our Lord and Saviour Jesus Christ, is absolutely necessary. But he would not discuss this point, nor could I draw him out on any other religions topic. His stronghold is that he was educated at San Francisco; that he had learned the Greck and Latin languages (his library of books in these languages consists of a grammar of each), and that he is a member of the true Church; hence he can afford to maintain a dignified reserve, holding himself aloof from all discussion!

Oh! that there should be such blind leaders of the blind! This Mission has been a center of Russian work for half a century or more; and yet, excepting the log houses, the people are in almost as much degradation as they are on the Kuskokwim. The Priest has prohibited their heathen dances, and in their place has introduced civilized balls. If there is any improvement in the case I must say I can not see it. I feel sure that the day of the downfall of the Russian Priests' power in Alaska is rapidly approaching. Oh! that the Christians of the United States would regard their responsibility over against the people of Alaska in its true light, and fill this country from Sitka to Point Barrow, and from Attoo to Fort Reliance, full of Christian work, so that there could he no room for these triflers. While I am on this subject I may as well ad la fact, which I learned while on the way hack from the Mission in

could be no room for these triflers. While I am on this subject I may as well add a fact, which I learned while on the way hack from the Mission.

The Deacon from Nushagak, who is to huild a church and gather a congregation of the Russian faith at Kolmakovsky, visited the Mission in Fehruary of this year, and traveled the same road which we took from the Yukon to the Kuskokwim. We stopped at a barabarrah, where he had staid over night, and learned that this deacon, who is to become a Priest and to he a leader in religion, had stolen from this barabarrah a cup and saucer; and that he had persuaded the natives to feed his dogs from their small stock of fish, promising to pay for them in the morning, but had left without fulfilling his promise. The natives themselves say, "If our Priests do things like this, what can they expect us to do?"

But I must turn to the husiness which took me npon this journey. Last February a young man from the Mission paid us a visit. We learned that he was ont of employment, that he was a good carpenter and serviceable in many ways; hesides heing a thorough master of the languago of the natives, and ahle also to speak in the Malemnte and Jngalick languages. He seemed to he the very man we needed for the next Summer, and we engaged him to come over in March. We did this on the strength of Mr. Lind's recommendation. After we had made the arraugement Mr. Lind made further inquiries about the man, and learned that he has blood on his hands. My object was to ascertain the true facts of the case from the man's own lips. On Monday forcaoon I went to his honse, and tried to direct the conversation in such a way as to get from him some distinct statement of his past record. But he carefully avoided every approach to the subject. When, finally, I saw that he would not make a voluntary confession, I told him that we must have full confidence in whomever we employed, expecting in like manner to deserve their confidence; that we had heard various reports about him, and that I must know from his ow

falsehoods. Hence, I told him that we would make short work of the matter; that, if there were so many other places where he could get work he should choose which place he thought best, and we would consider the engagement between us as at an end.

Dropping the subject entirely I talked with him in a geueral way, and learned that he was a member of the Greek Church, and that he was endeavoring to learn the English language more perfectly. Having a New Testament with me I wrote his name in it, marked several passages which I requested him to think over, and presented it to him.

I was thankful that we were rid of the man; and since then I have had greater reason still to be thankful; for we have ascertained that his father murdered no less than six natives, and that his hrother is also a desperate character.

As the natives at this Mission understand how to build log houses, my next work was to find two men to come over to Bethel and work for us during the Summer. Nor was my search unsuccessful. Our business heing completed we started homeward on Monday afternoon (March 15) at four o'clock. A heavy snow-storm was raging at the time, and we did not travel farther that evening than to Tchukwock. Tuesday the snow-storm continued all day, and traveling was out of the question. We spent the day in the Kashima; and a duller, drearier day I had not passed for years. Mr. Lind has been in Alaska fifteen years, and is au old traveler. He knew that, when ont on a trip, it is hest to take all the sleep possible whenever it can be obtained, and hence slept from after breakfast until dinner time, and again almost all the afternoon. I tried to pass the time by talking to the natives, but soon came to the end of my little stock of Eskimo; and not having anything to read, I slept part of the time, and part off the time watched au old mau making a fish trap Wednesday forenoon the storm continued; but about noon the weather cleared up somewhat, and we started ou our journey. The suow was deep, and traveling accordingly very diffic

deep, and traveling accordingly very difficult. We reached home on Friday, March 19.

I found that Brother Kilbuck had a severe cold and had been unablo to go out of the house for several days. Sister Kilhuck was also suffering from severe cold. Sister W. and our little Bessie were quite well, and had been during my entire absence. Sister Kilbuck's cold became worse; until finally she was compelled to go to bed, and hecame very sick with diphtheria. For several days we were afraid that she would not recover, the medicines seeming to take no effect. But finally she began to improve, and is well at the present time; except a had cough, which refuses, at present, to yield to medicine. No sooner did Sister K. begin to improve before Brother K.'s cold became worse. When I returned from the Mission I felt unusually well and strong; but the succeeding damp days caused both myself and Sister W. to catch heavy colds. Her cold did not last long, but I still an troubled with houseness every evening. I was unable to nurse myself, for Sister W. had the housework to do and Bessie to

rivers, creeks, lakes, and prairie. There is so much sameness about these lakes and creeks, that a white man must travel the same road quite a number of times before he is able to find his way alone. But the natives are most remarkably observant. After going over a road once, they can travel it a second time unattended, just as, after seeing once how an article is made, they can generally imitate it, and very often the smallest particulars, which one would suppose they would surely overlook, are imitated most accurately.

But this is a digression, and I must hasten

surely overlook, are imitated most accurately.

But this is a digression, and I must hasten back to the Ynkon trip. On Saturday, March 13, considerable snow fell, and naturally of conrse, but little of the fine Yukon scenery could be enjoyed. However, we felt that we must be approaching this mighty river. On the Kusko-kwim we have a few-pine trees, but they are small and scrubby. Toward noon we met some fiue large pino-trees, harbingers of something substantial and imposing. At four o'clock in the afternoon we stopped at a village situated on the Tchuckwock River. The village bears the same Tchuckwock River. The village bears the same

name; the word meaning "pike," which kind of fish abound in this river. Here we took dinner; after which we again set out on our journey. Nor was it long before we reached the Yukon. After

after which we again set out on our journey. Nor was it long before we reached the Yukon. After erossing several channels of the river and several heavily wooded islands, a fine sight suddenly opened out before us. The ice and snow-covered Yukon, two niles in width at this point, lay before us, bordered on the North by lofty, snow-clad mountain peaks; the summits of several of which were enveloped in thick clouds; while others could barely be seen through the falling snow.

The Mission is situated about ten miles above the place where we came upon the Yukon. As we traveled up the river, we passed a large number of fish traps, placed very closely across several channels of the river. During Winter the trap is taken up every second or third day; thus affording a constant supply of fresh fish. On our part of the Knskokwim, fish traps can not he put down during Winter; hecause on this river the tides extend much farther than on the Yukon. We arrived at the Mission at seven o'clock, glad We arrived at the Mission at seven o'clock, glad to get to a warm stove and to have a good, warm we arrived at the Mission at seven of check, ghad to get to a warm stove and to have a good, warm meal. During our stay we were the guests of the trader, who is a Russian, but who was horn and raised in Alaska. He has two hrothers; one of them a trader, the other the priest of the Russo-Greek Church at the Mission. Let me, first of all, describe the place itself. The village is situated in a sheltered nook, where the mountains suddenly recede from the river. Instead of the nsual mud baraharrahs, the natives have been taught to build small log houses, which are neat and comfortable. There are one hundred and sixty-two people living here; which is about the average number in the villages on the Kuskokwim, also. After supperseveral white men eame to the house; but I could take no part in the conversation, because they spoke Russian. At ten o'clock we were ready to retire to such beds as fall to travelers in Alaska. Mattresses were placed on the floor of the dining-room: pillows were made of

care-for, and I was compelled to run in and out, carrying water, chopping wood, etc. It was better for me, I suppose, that I could not remain indoors all the time, for I had enough to do to keep away the blues.

Spring is now coming rapidly; the snow is beginning to disappear; and in the course of a few weeks the ice will leave, and work begin in earnest.

How often I have wished that I could leave my work for an afternoon or evening and run in to pay you a visit, nay, a half day would not do, for could I come to see you, I would have many questions to present. Vexed questions will arise, and we have no one to go to for advice but our own immediate Missicn circle; and all of us together to our common Lord and Master. Perhaps it is best that we have no one else to whom to tell our trouble; for the Lord has always shown us a way out of every difficulty, and it is better that upon the receipt of a new measure of grace and strength, the difficulty should be forgotten. It has been a great comfort to me to know that you and our dear brethren and sisters throughout the Province have been praying for us. I can assure you that their prayers have been answered richly; for nothing but the guid-ance and blessing of the Lord could have helped us thus through the long Winter. We ask that

you do not cease praying that the Lord would

give us wisdom, patience and strength.

It is Saturday evening, and with the close of the week I also close this letter. I have been writing at it as I found opportunity between my work, and I am afraid it is somewhat disconnected. To-day I washed our week's washing, and as Sister W. has the house-work to do at present, I helped her bake. Brother K. and I have both added baking, washing, ironing and a number of other things connected with housework to our other accomplishments. These things have taken the place of Hebrew, Greek and Latin for the time being; but we have the comfort that in the distance we can see a "better day coming." With love to you and to dear Sister R., I remain your affectionate Brother,

WILLIAM H. WEINLAND.

THE MORAVIAN.

BETHLEHEM, PA., DECEMBER 29, 1886.

OFFICIAL ITEMS.

REPORTED BY THE PROVINCIAL BOARD.

ALASKA.—We have received a letter from the Rev. Sheldon Jackson, D.D., the General Agent of Education in Alaska. He has returned from an official tour of several months to various parts of that Territory in the interests of its schools; but was not able to proceed to Bethel, as navigation to that point had closed. When he was at Unalashka he saw a pile of letters and papers for

our Missionaries which had come too late for the last vessel of this year and must now lie over until the first vessel of next year. In this connection he draws our attention to the fact that numerous letters have been sent addressed to "Rev. W. H. Weinland, Bethel, Alaska." Such letters either never reach their destination or only after the lapse of years. Bethel is the name given by our Missionaries to their station; it is unknown to postmasters, who send such letters to Sitka, Fort Wrangel, or other offices in Eastern Alaska—of which the postmasters there complain—and then they are sent back to the dead-letter office at Washington. All letters to our Missionaries must be addressed to "Bethel, Kuskokwim District, Alaska. Care of the Aluska Commercial Co., 310 Sansom Street, San Francisco, California.



SUPPLIES FOR OUR ALASKA MISSION.

Before long the purchase of supplies must be made for our Mission-stations at Bethel and Nushagak for the next Fall and Winter. The new company of missionaries for the latter must also soon prepare for their long journey.

This is therefore the time for our Church to estimate what exertions are required for the proper support of the undertaking in the eom-

proper support of the undertaking in the eoming year. Let us by all means, if possible, make liberal provision beforehand, rather than depend upon special appeals to meet deficiencies after expenses may have been incurred. A preview is, moreover, especially timely because hitherto, in spite of the ready response of our people, there has been need of appropriations from our Society for Propagating the Gospel each year. Surely, we would rather have this Society become merely the agent for the disbursement of the money raised, and the rescrvoir on which to fall back in ease of an unlookedfor drain upon our supplies, rather than the pocket out of which to systematically draw for the Alaska Mission.

What, then, will probably be needful for the new year?

It is impossible to estimate exactly in dollars and eents; yet something like light may be thrown on the problem.

First, it is tolerably certain that the expenses of Bethel will be no less than in the past year. Possibly they may be more, if the school has increased or should increase unexpectedly. We can not, however, see how they can well be lessened. Then, a new item will be the supplies for Nushagak, now requiring to be sent for the first time. They will presumably about equal in cost that of the supplies sent to Bethel. And, beside all this, the expense of the journey of the missionary family to Nushagak must not be forgotten.

We understand that shortly the Board of Directors of the Society for Propagating the Gospel will distribute widely among our congregations a circular furnishing more exact information than we are able to give at the present time of writing. Yet, in view of the above-mentioned facts, it is safe to anticipate their appeal and prepare the way for its reception by saying that we need to raise at least twice as much for our Alaska Mission as we did last year.

Let each contributor to this cause, therefore, make an effort to double his individual gift—

and that without cutting away from the support of any other deserving cause. And let each friend of the Alaska Mission try to interest some other person or persons to give stated contributions. In this way we can successfully grapple with the share in the work committed to us.

We believe our readers will take kindly to these plain words. The interest shown in this Mission has been a marked feature of the history of our Province since 1884. And the evident blessing laid by the Lord upon the enterprise, in raising up friends in San Francisco and in permitting so much foundationwork to be done in so short a time, warrants our trust that He intends good things to be done by the Mission in coming days. More-

THE MORAVIAN.

BETHLEHEM, PA., FEBRUARY 9, 1887.

NEW YORK CITY.—German Church.—Last Sunday, February 6, was "Alaska Day" in our congregation. By invitation of the Pastor, the celebration of a joint missionary festival by the Women's Missions-Verein and the Sunday-school of the congregation was made the occasion of a visit to our people of the Rev. Frank Wolff, the Moravian missionary destined for the Nushagak Station, in Alaska.

Brother Wolff occupied the pulpit at our morning preaching service, 10.30 o'clock, and spoke on "Alaska." This was his theme at the morning and afternoon sessions of our Sundayschool. He spoke on "Alaska" at 4.30 o'clock to the Bohemian Sunday-school, and at 6 o'clock to the Bohemian congregation. And he finished his "Alaska Day's "duties with an hour's address on "Alaska" at the largely attended missionary

meeting of our Sunday-school and congregation, held at 7.30 P. M. Bishop Reinke gave the closing, five minutes' talk, capping the "Alaska" climax.

The "Missions-Verein" remembered Sister Wolff with a gold piece, and the Sunday-school remembered Marion and Raymond with a gold piece. Brother Wolff was presented by the Sunday-school with an elegant edition of Elliott's "Our Arctic Province," besides being liberally remembered by the members who insisted on more than paying his traveling expenses.

The "Alaska Day" of our German congrega-

The "Alaska Day" of our German congregation in New York City will long be remembered by our people, and will bear fruit in years to come. God bless our "Alaska" Brethren and Sisters now in Alaska and those who are getting ready to go to Alaska.

Arbeiter.

The Moravian missionaries in Alaska have named their boat on the Kuskokwim the Bethel Star. They write that the Eskimoes there "know nothing as yet of intoxicating liquors, but should spirits once be imported, the destruction of the Eskimoes would speedily follow."

ALASKA VIEWS
ву
REVS. HARTMANN AND WEINLAND
Number.
1. Ounalaska—Showing Dock.
2. "Sod Houses.
3. " —From opposite Island.
4. " —Along the Beach.
5. " -Exterior of Greek Church.
6. "—Interior " "
7. " —Our quarters.
8. The Dora. Vessel of the Alaska Com-
mercial Company.
9. Esquimau Pilot.
10. Nushagak - Lower part.
11. " -Upper part.
12. " —Looking South.
13. Group of Esquimaux and Dwelling.
14. " Men and Boys.
15. " Girls.
16. Male E-quimaux and Store Houses, Togiak
17. Ware House, Kuskokwim Bav.
18. Esquimau Village, Kiyack, dog sled.
19. Vicinity of the proposed Moravian Mis
sion Mumtrekhlagamute Kuskokwim River
20. Frames for drying fish.
21. Esquimau Trader and Family, Mumtrekla
gamute
22. Esquimau woman and son, civilized
23. Esquimau family, uncivilized
24. Esquimau Monuments.
Of Wassingan aid with amamanta

	5
22.	Esquimau woman and son, civilized
23.	Esquimau family, uncivilized
24.	Esquimau Monuments.
25.	Esquimau girl with ornaments
26.	Male Esquimau, showing clotted hair.
27.	Kolmakovsky, showing old Russian Fort.
	Kuskokwim river from Kolmakovsky.
20	Franiman dog

29.	Esquimau dog. River.
	Kolmakovsky, trading post, Kuskokwim
	Male Esquimau, "The Water Rat"
	Favorite Position when at leisure.
	Bidarka Traveling, Ready to start.
	On Native Chides

34. Our Native Guides.
35. Esquimaux leaning against Kashima.
36. Possibly the First Moravian Mission House in Alaska.

EDWIN G. KLOSÈ, Bethlehem, Pa. Manager.

LIFE IN ALASKA, - 1.25
Letters of Mrs. Eugene S. Willard.

AMONG THE ALASKANS,
Julia McNair Wright.

ALASKA, (illustrated), - - 1.50
Rev. Sheldon Jackson.

These books should be in all Sunday school Libraries. Reviewed in The Moravian of August 6, No. 32, 1884, also

JOHN HUS, - - 1.05

WICLIF AND HUS, from German of Johan Loserth, - - 2.50
ZINZENDORF, (Brochirt), - 3.75

All the above will be ent post-paid for prices quoted.

EDWIN G. KLOSÈ, Manager, Bethlehem, Pa. 105

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THE MORAVIAN MISSION

AMONG THE

ESQUIMAUX IN ALASKA.

(A brief Report issued by the Society for Propagating the Gospel among the Heathen.)

I.

WHAT HAS BEEN ACCOMPLISHED?

THE Mission in Alaska was inaugurated about a year and a half ago. What has been accomplished in this period of time?

r. The work at Bethel, on the Kuskokwim River, has been fully established. If we take into consideration the circumstances of the case, this result is the Lord's doing and marvelous in our eyes. When our Missionaries went out to Alaska in the Spring of 1885, they relied, in so far as the building of a Mission and School House was concerned, wholly upon Brother Hans Torgersen. But before such work could be begun he was suddenly snatched from their side and drowned. Not only was this a blow fearful enough to discourage the stoutest heart, but the Brethren Weinland and Killbuck were totally unacquainted with building operations and ignorant even of the use of the necessary tools. And yet their hearts did not fail them. In the name and strength of the Lord they stood fast and endured; erected a Mission House; and established the Mission.

- 2. The Missionaries are gaining the confidence of the natives, which is a pre-requisite of ultimate success.
- 3. They are slowly but surely making themselves acquainted with the language of the Esquimaux, in order to preach to them the glorious Gospel of the blessed God.
- 4. They have built a School House and opened a School on the first of September last.
- 5. Preparations have been made for founding a second Alaskan enterprise, at Nushagak. This place was visited by Brother Frank Wolff in the course of last Summer; and after having had the lumber prepared at San Francisco he succeeded, although greatly pressed for time, in putting up a dwelling for the Missionary party which expects, if the Lord permit, to go out early next Spring.

We therefore believe that, in the short period of a year and a half, all has been accomplished which could reasonably be expected; in fact, in view of the experiences of the Missionaries at Bethel, more than we had a right to expect.

11.

WHAT HAS THE WORK COST?

- 1. The exploratory tour undertaken in 1884 by the Brethren Hartman and Weinland cost \$1,378.50.
- 2. The founding of the Mission at Bethel, in 1885, including the chartering of a vessel for transportation, the construction of a Mission-boat, supplies for one year, and all other expenses in any way created by that enterprise cost \$6,568.02.
- 3. Toward these amounts—\$7,946.52 in all—there were contributed by churches and individuals, \$6,587.56, and the deficiency of \$1,358.76 was covered by a grant of the Society for Propagating the Gospel.
- 4. The supplies for Bethel and other incidental expenses connected with that Mission, in the second year of its existence, 1886–1887, amounted to \$1,641.75.

- 5. The preparatory work done at Nushagak, including Brother Wolff's journey, cost \$1,941.64.
- 6. Toward these amounts—together \$3,583.39—\$2,689.54 were received from churches and individuals; \$48.31 from the sale of photographs; and the deficiency of \$845.54 was made up by the Society for Propagating the Gospel among the Heathen.
- 7. The expenses connected with the Nushagak undertaking would have been far greater, if the Arctic Fishing Company had not given Brother Wolff a free passage, transported all the lumber and other goods without charge, and gratuitously boarded him and the natives whom he employed.

III.

WHAT WILL THE ALASKAN MISSION COST IN FUTURE?

The expenses, this year, will necessarily be heavy in view of the founding of the enterprise at Nushagak. More lumber is needed for the Mission House, a School House must be built, and supplies for a year must be provided. To these items are to be added the expenses of the journey of the Missionary party. We estimate the whole amount at about \$2,500 or \$3,000. Adding the cost of the supplies for Bethel for another year, the estimate will reach between \$4,000 and \$5,000, nearly double the amount of contributions received last year. We are therefore very thankful that the United States Government has made a grant of \$1,500 to the School at Bethel. This is a source of income, however, upon which we can not in any wise depend. Such grants are conditioned by Congressional appropriations; and, as is well known, the last Congress earned notoriety by cutting down the appropriation of \$25,000 for Schools in Alaska to \$15,000, in spite of the earnest efforts both of the Agent of Education and of the Governor of Alaska to have the appropriation raised to \$50,000.

Hence in order to carry on the Mission in Alaska successfully we must depend upon an increase of contributions on the part of our churches



